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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

January, 1910

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THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

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SUBSCRIBERS will observe that the address label indicates the time to which subscriptions are paid. Changes are made in the labels on the 15th of each month. If subscriptions are received later than the 15th, the change in the label will appear a month later.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



THE HARBOR OF RIO DE JANEIRO

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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No. 1

THE PROGRESS OF THE KINGDOM

THIS somewhat hackneyed phrase represents the wish that will pass from lip to lip and from heart to heart at this season. That in most cases it is a sincere wish we are glad to believe. The majority of the world really wants the rest of the world to have a Happy New Year. Not least of all does THE SPIRIT OF MISSIONS fervently desire this blessing for its readers.

But we wish far more than is ordinarily conveyed by the words of the old greeting. We would put into them a prayer for the true happiness of all men, and for the coming of the "year of the redeemed." If this be the burden of the words, then there emerges a seeming paradox; for we cannot make the wish in the narrow sense and in the wider sense at the same time. We cannot honestly desire that our readers may be comfortable and smug and self-congratulatory while the happiness of the greater part of the world waits upon our activity in the extension of the Kingdom. The "Happy New Year" which we wish for each one of you is that which will surely be found by the man who has placed himself in line with the eternal purposes of God, and is realizing the

mission upon which the Christian soul is sent into a world where the Incarnate Christ waits to be made manifest to all His children.

THERE can scarcely be any among our readers who remember receiving the first copy of THE SPIRIT OF MISSIONS. If there should happen to be one, we should like to be informed of it,

*Seventy-four
Years*
but as the last issue closes the seventy-fourth year of the periodical we greatly doubt whether any living person can claim to have read the little pamphlet of thirty-two pages which appeared in January, 1836, "issued by the authority of the Board of Missions and edited under its direction."

Those pages lie before us now, and it is refreshing to see how, even from the first—with that new baptism of missionary inspiration which showed its fruits in the consecration of Jackson Kemper as the first missionary bishop in 1835—there was sounded forth the true note that "in her missionary organization the Church herself undertakes the conversion of the world. Engaging in so great a work, in the name and strength of her divine and glorious

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Head, her appeal is made to all who in the sacrament of baptism have bound themselves to be His soldiers until death, to come up to His help against the mighty."

For this purpose THE SPIRIT OF MISSIONS was established, and its appeal was made to the clergy that they bear to their people the story of the missionaries' toils and successes, "to thus instruct their understandings in the nature, to fix upon their consciences the responsibility, and to engage their hearts in the sublime, self-sacrificing charity of the missionary enterprise."

Good, sound words these, written by some hand long since crumbled into dust, but still representing the purpose and aim which THE SPIRIT OF MISSIONS has steadily kept in view during its seventy-four years of life.

Then and Now

In its day the little pamphlet, of which it is recorded that "the editor is authorized to make each number from sixteen to thirty-two pages, in his discretion," did not unworthily represent the aspirations and enthusiasms of the Church. Certainly there are in its pages many signs of vigorous life and high ambition.

The mission to Greece, long since discontinued, represents our greatest effort at that time in the foreign field, but there is a note to the effect that "Messrs. Lockwood and Hanson, missionaries to China, have arrived on the distant shore to which they have gone forth at the call of the Church to preach the Gospel." In Africa a single colored man, James M. Thompson, is recorded as "the head of a school about to be established." The Rev. Horatio Southgate, Jr., is spoken of as conducting "an exploring missionary agency in Persia," and last among the foreign mission fields we find Texas, with the word "Vacant" written against it.

The claims of the "Far" West are heard in letters from Tennessee, Indiana, Michigan and Kentucky. Bishop Otey,

of Tennessee, assures us that Memphis is "likely to become a place of great commercial importance, being finely situated on the Mississippi River," while the Rev. Isaac W. Hallam, "missionary to Chicago," says that during the last quarter he has confined his labors to Chicago and added four to the number of communicants there. He is convinced that missionaries of the Church should be immediately stationed at several places, "of which," he says, "I select Milwauky. It is situated in the Ouisconsin territory, on the shores of Lake Michigan, about eighty miles from Chicago. In the opinion of many judicious persons it will be very little inferior to the last-named place. Twenty-five miles this side of Milwauky is Root River (the present Racine); the two might be united at present under one station."

The membership of the Board of Missions is interesting: The Rt. Rev. William White was president, and what was probably a majority of the bishops of the Church constituted the remaining Episcopal membership—among them Griswold, Philander Chase, Onderdonk, John Henry Hopkins, G. W. Doane and Jackson Kemper. Scarcely less interesting is the list of missionaries in the employment of the Board, whose names, with their stations, are published in detail, the total number being thirty-three clergy, four laymen and nine women.

There is, of course, a striking contrast between the present issue of our periodical as it begins its seventy-fifth year and that other issue with which it began its existence, but it is not greater than the contrast between the present Church, with its numbers, power, and wealth, its scores of missionary stations and hundreds of missionaries, and the dauntless little handful which represented the Church in that day. But the finest thing of all is the spirit which breathes through the old-fashioned and somewhat stilted sentences of these pioneers of the Church. It may be questioned whether with all that we have gained we have not lost something of

their indomitable earnestness and cheerful self-sacrifice.

The Seventy-fifth Year

There is nothing to show what was the circulation of our first issue. The Editor does record the fact that "of the present issue a very large edition is printed as a specimen of the magazine. It will be continued monthly, in the same form, and varying in size from sixteen to thirty-two pages, at *one dollar per annum*, payable *always in advance*. The propriety of this condition will appear to all who consider the very low price at which it is put."

And still we are publishing the magazine at a dollar per annum, and still we are asking payment in advance, and still we are urging upon our readers that "it ought to be, by the large number of its subscribers and the certainty of its income, a source of profit to the missionary enterprise."

Just here emerges a consideration worthy of attention. Unquestionably this magazine should be more than self-supporting; beyond doubt it ought to reach the homes of the majority of our communicants, yet seventy-four years find us with only about thirty thousand subscribers and the publication does not yet pay expenses. Seventy-five thousand would be a moderate number of subscribers for a Church which has 900,000 communicants. Is there any hope that by the end of our seventy-fifth year we might reach some such number? If each subscriber would produce another, the thing would be well-nigh accomplished, and a respectable revenue for mission work realized. It would seem that such an advance were well within the limits of possibility.

With this suggestion, and bespeaking the cordial co-operation and friendly kindness of all our readers, we enter upon the seventy-fifth year of the life of THE SPIRIT OF MISSIONS. May its one hundred and fiftieth year witness as great an advance over to-day as that which is chronicled above!

A MISSIONARY meeting in the city hall of an American city would cause no little comment — possibly even consternation

A Missionary Meeting in a City Hall

in some quarters. Yet that is what happened at the Mansion House in London recently. The Society for the Propagation of the Gospel took this method of making known to London business men the need for vigorous extension in the field and larger support at home. The Lord Mayor of London presided and expressed the hope that a Mansion House missionary meeting would in future be an annual event. One of the speakers at the meeting was Professor Honda, of Tokyo, who has been sent by his government to study teaching methods in England and America. Professor Honda told this incident concerning the coming of the Gospel to modern Japan:

"In 1854 our treaty was signed with the United States of America, followed by other Powers in rapid succession. In the same year, before the treaty was made with your country [England], a British man-of-war came to Nagasaki; a detachment of soldiers was despatched with a view to expel the unwelcome visitor, and the officer in command, Murata by name, went one day to this English ship on official business. He found a curious book floating on the water, picked it up and learned from his Dutch interpreter that it was the Bible of the Western religion of universal brotherhood. His curiosity was raised to the highest pitch and he began to study it through a Chinese translation. Eight years later, hearing of a Protestant missionary in Nagasaki, Murata sent his English-speaking relative to Dr. Verbeck, a Dutch gentleman, to clear up points of doubt in the sacred book. For nearly three years this messenger used to travel backward and forward between Sag and Nagasaki, a distance of two days' journey on foot. In 1866 Murata, with his younger brother, and

the interpreting relative were baptized by the same missionary. Thus the first Protestant convert of Japan was made through the English Bible picked up in the harbor of Nagasaki."

ONE of the significant events of each January is the observance of the missionary day for Sunday-schools on the Second Sunday after Epiphany. Last year more than a thousand schools kept the day by using the form of service provided by the Board of Missions. In the last few weeks hundreds of packages of the service leaflet have been shipped to all parts of the country. In some cities union services are to be held. In many a small outpost where the members of the school have never seen another Church school the day will be kept with the same spirit of love and good will.

A FEW days ago this letter reached the office of the London Missionary Society:

Individual Gifts

"DEAR SIR:

"I enclose £2,000 for your society. Please send receipt and enter as from 'A Friend,' and don't mention my name either in committee or otherwise.

"Yours faithfully,

"This is instead of the £100 I have given you the last two or three years."

This is a striking instance of the application of the counsel "Let not thy left hand know what thy right hand doeth." More than that, it is an inspiring instance of a right hand that is really *doing* something. The Society for the Propagation of the Gospel also acknowledges the receipt, from an anonymous donor, of what it has come to regard as an annual gift of £1,000.

It rarely happens that the Board of Missions is able to announce similar gifts from living donors. Yet it is be-

coming increasingly evident that the work of the American Church at home and abroad cannot be worthily done unless the offerings of congregations are largely supplemented by gifts from individuals. Scores of parishes include among their members men and women who can give much more than they ought to give through the offering to meet the apportionment. In not a few instances a dozen persons or more could each give more than the amount apportioned to the whole congregation. To do so would obviously be unwise, since it would weaken the sense of responsibility on the part of others. Having given a due share through the congregational offering, there is still the opportunity of making personal offerings to meet the general obligations—the payment of salaries, the maintenance of schools and hospitals—and to provide for extension. Such individual offerings go to the credit of the diocese as a whole, and aid it in meeting the diocesan apportionment.

A larger number of people are claiming this privilege. So the apportionment plan seems to be stimulating both corporate and personal giving. While introducing system it in no wise necessarily does away with the cherished ideal of "free-will offerings." We wish that all who make personal offerings could realize as we do what their gifts accomplish in enabling the Board of Missions to extend aid to many vigorous enterprises whose requests for help to render larger service it would otherwise be compelled to refuse.

OUR next issue—that for the month of February—will be the annual Children's Number. For the ninth time

*The Annual
Children's
Number*

this special issue is sent forth to the Church. That it is of value, and in some measure at least accomplishes the purpose which it has in view, is indicated by the steady and continuous growth made from year

to year in the edition published. Last year 140,000 copies were issued, and a number of belated orders could not be filled. This year every endeavor is being made to get the orders in early and thus escape the unpleasant predicament of being obliged to say "No" to good friends who send a requisition for additional copies. The number sold this year ought to reach 150,000.

It would be an unwise policy to give too great a foretaste of the good things which will be found in the Children's Number for this year; but without betraying confidence we may just drop a hint that there are some little Filipino chaps who will dance through its pages, while the almond-eyed children of Japan and China will vie with the Indian boys of Alaska in securing the attention of our readers. Nor will the healthy, hearty children of the western mission field be forgotten, though they may not excite the eager interest which the small boy always feels when he encounters "something about Indians." Our cover also will, we believe, tell a story of its own which will appeal to the old as well as the young.

Our Little Salesmen

Of course everyone knows that the Children's Number of THE SPIRIT OF MISSIONS is disposed of largely by the children of the Sunday-schools, and the Editor desires to tell them how greatly he appreciates what they have done in this way. Without their co-operation, their fresh interest and vivid enthusiasm, his work would be largely in vain. The eager rush for copies of the Children's Number has become a yearly feature marking the Sunday before Lent in many of our Sunday-schools, and we are convinced that thousands in our congregations have come into more intelligent touch with the missionary enterprise of the Church because, moved by the appeal in the bright face of some child, they have purchased a copy of our Children's Number. The work therefore

is not simply one for revenue, but is itself a missionary enterprise, and as such we believe it distinctly worth doing. To each of the little missionaries who will this year help us to carry far and wide the tidings of what the Church is trying to do on behalf of Her Master's little ones, we send our best wishes and express our heartfelt appreciation.

NINETEEN hundred and nine has many notable achievements to its credit. Only once before in a single calendar year have so many recruits been added to the staff of our distant missions.

The Gift of Lives

The Church is giving more largely of her best life. The quality is better as the quantity is greater than in the past. It is no reflection upon that past and it is no cause for special congratulation in the present that our representatives are better trained and equipped for the tasks to which we send them than were their predecessors. The same thing holds true in every profession. The physician of 1909 is better trained for the battle against disease than the physician of 1859. The average lawyer of to-day is better equipped than his counterpart of half a century ago. The modern business man accomplishes as a matter of course tasks that would have appalled the merchant of the old school. So naturally we expect the present-day missionary to have a more complete and thorough equipment than most of the pioneers. Well will it be for the cause they love if they can always show the same devout purpose, the same readiness to make sacrifices, the same desire to bring blessing to the souls of men as shaped the lives of the men and women who went to the front a generation or two ago. Still better will it be for the cause to which all of us are committed if we can even measurably display in our own home-lived lives the qualities which our friends of to-day are manifesting in many a trying place.

THE SANCTUARY OF MISSIONS

O GOD, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall
last,
And our eternal home.

—Isaac Watts.

O TEACH us to number our
days: that we may apply
our hearts unto wisdom."—Psa. xc.
12.

THANKSGIVINGS

"We thank Thee"—

For the memories of "the days of
old, and the years that are past."

For the opportunities of growth
and service which await us in the
New Year.

For the good witness borne to
Thy Truth by our mission in Brazil.
(Page 16.)

For the work of faithful men in
the religious upbuilding of the great
Northwest. (Page 21.)

For our opportunities to protect
and strengthen Thy little ones, and
to save by Thy word of power the
backward peoples of the earth.
(Pages 26 and 36.)

For the way in which Thou dost
still work with Thy messengers,
"confirming the word with signs fol-
lowing." (Pages 35 and 42.)

For the great awakening to re-
sponsibility among Christian lay-
men. (Page 44.)

INTERCESSIONS

"That it may please Thee"—

To use us during the coming year
as instruments whereby Thou wilt
bring "light to them that sit in dark-
ness, and guide their feet into the
way of peace."

To bring in "the year of Thy re-
deemed," and to hasten Thy King-
dom.

So to stir the hearts of Thy peo-
ple that they may gladly give to
Thy messengers the equipment
which shall aid them in accomplish-
ing Thy work.

To cheer the hearts of all those
who preach Thy Gospel everywhere
—especially Thy servants in the Re-
public of Brazil.

To protect the defenceless and
strengthen the weak and the
tempted, softening the hearts of
those who do them wrong. (Page
28.)

To lead those who teach the
young into a better knowledge of
and zeal for the establishment of
Thy Kingdom in all the earth.
(Page 32.)

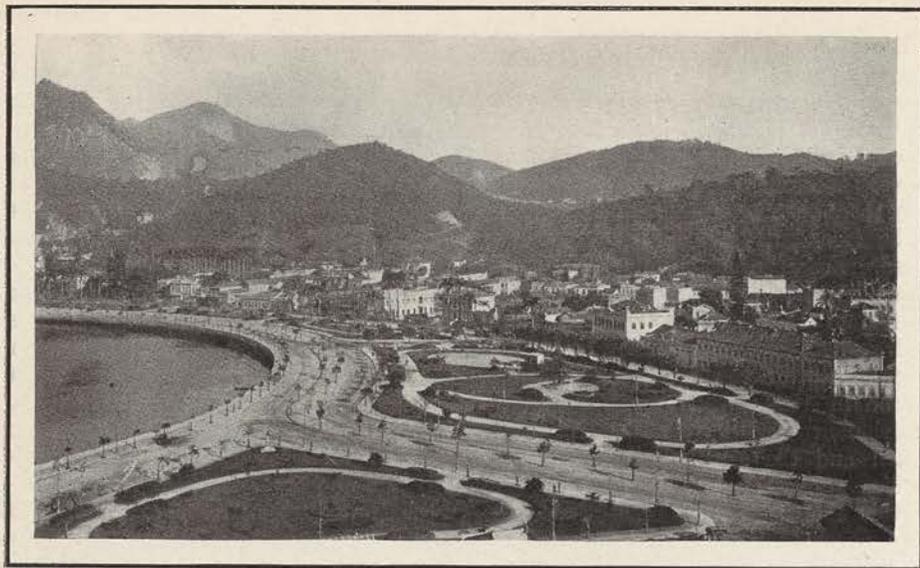
To move many to offer them-
selves as heralds of the glad tidings
of the Incarnate Christ.

PRAYERS

FOR THE NEW YEAR

O LORD JESUS CHRIST, we
offer Thee ourselves and
all that we are and have. We
beseech Thee to use our poverty,
our ignorance and our weak-
ness. Come Thou, and rule in all
our hearts by Thy sacred presence,
making us to depart from sin and to
be wholly Thine; and may Thy
Kingdom grow in our hearts day by
day, Who livest and reignest with
the Father and the Holy Ghost, One
God world without end. *Amen.*"

O GOD of endless years; Give
to each of us, in this little
day of life which remains, some
share in the working out of Thy
eternal purposes for men. Show us
where we may stand in the battle,
and arm us for the fight. Fill our
weakness with Thy strength; touch
our hearts with Thy love; gird us
with a measure of Thy great pa-
tience, and cheer us with the con-
fidence of final victory through
Thee. That so, through the life
which we now live in the flesh, there
may shine some token of Thy pres-
ence; to our own eternal benefit and
to the blessing of our fellow-men;
through Him Who is the Captain of
our Salvation, and the rich reward
of those who give their lives to
Him, Thy Son, Jesus Christ, our
Lord.



The great charm of the Passeio Publico is a broad promenade built up along the water's edge

BRAZIL AND OUR MISSION

By Bishop L. L. Kinsolving

BRAZIL is the largest of the South American republics and covers an area equal to that of the United States of America plus another Texas.

It was discovered in 1500 by Pedro Alvares Cabral soon after the first discovery of the continent, and was ceded to Portugal, partly by right of discovery, partly by a papal decree which gave all land to the west of a certain meridian to Spain, all east to Portugal. Consequently the language of Brazil is Portuguese, not Spanish, as is the case with all the other South American republics.

Settlements were made very early along the coast, that at Bahia dating from 1532, more than thirty years before St. Augustine was founded by the Spanish, and three-fourths of a century before the English came to Jamestown.

Slavery was introduced early into Brazil, and there was always a great deal

of intermarriage between the Portuguese settlers and the aboriginal Indians and the Negroes. The Indians are now pushed back into the interior and number about a million of the 16,000,000 of the population of Brazil.

Brazil was a Portuguese colony until 1821, when she declared her independence and afterward invited a member of the Royal House of Bragança to be her king. During her colonial period the Dutch tried to establish colonies in the North, but were driven out, also the Spanish Jesuits in the South. There was in Rio Bay an attempted Huguenot settlement headed by the Marquis de Villegaignon, which was entirely unsuccessful, so that Brazil remained in the hands of the Portuguese. During the Napoleonic wars the court of Portugal established itself in Brazil, where it continued until the peninsula was free from the Corsican's sway.

Brazil had two emperors: Dom Pedro I. and Dom Pedro II.—the last being a most liberal ruler, deeply interested in the progress of his people, who introduced many reforms and innovations. Slavery was abolished in 1870. At first only those born after a certain date were to be free, but later all were emancipated, no compensation being made their owners; which measure, being the pet scheme of the Princess Isabella, Dom Pedro's heir, is said by many to be the chief cause of the revolt against the throne in 1889, which resulted in the banishment of the royal family from Brazil and the establishment of a republic.

It is the Brazilians' boast that they have never been conquered in warfare. In addition to their colonial warfare, they were victorious during the empire over Paraguay, and showed great bravery, determination and military capacity.

In the early days of the republic there were many short revolutions, for although independence itself was achieved without bloodshed, there was at first much friction between the army and navy, and much political intrigue. Since 1895, however, the government has been stable, the constitution being modelled after that of the United States. Many former monarchists have become reconciled to the existing order and are holding prominent positions under the government, notably Sr. Joaquim Nabuco, Ambassador at Washington, and Barão do Rio Branco, the Secretary of State in this and a former cabinet.

Geographical Features

Brazil is one of the richest countries of the world in natural advantages. She lies between 5° north to 32° south of the equator, the latter being about the latitude of Savannah.

Her products are inexhaustible, the rubber in the Amazon valley supplying a great part of the world's needs. Further down her coast sugar is the export, then coffee, which furnishes two-thirds of that consumed by the world. Further

south still is the great cattle state which furnishes bones, hoofs and hides to Europe and America. Rice and cotton are other exports.

Brazil's mineral wealth has as yet only been touched, gold silver and diamond mines being worked in the State of Minas Geraes, while coal is found in other States.

Only the fringe of states along the coast have as yet been populated. The interior is a pathless wild, a plateau for the most part, covered with virgin forest abounding in beautiful cabinet woods. Possibly because Brazil has no western coast there is no transcontinental railway and no way of reaching her westernmost State, Matto Grosso, except by boat down the coast, then into the La Plata River, then up its branch, the Paraguay River. A railway in the direction of Matto Grosso and Goyaz is now projected, however. Most of the travel in Brazil is done by steamer, along the coast, up the rivers and lakes, and sometimes by stage coach and horseback, there being comparatively few railways in the country.

Social and Religious Conditions

To within a few years of the establishment of the republic education was entirely in the hands of the Roman Church, which was the State Church, and there is as yet 80 per cent. of illiteracy. Now, however, a public school system has been established throughout the country, which is not obligatory, but much appreciated.

The Roman Catholic form of the Christian faith has always been the nominal religion of the people. In the old days foreigners desirous of building churches for themselves were only allowed to do so on condition that the building should bear no tower, steeple or bell, and should not be ecclesiastical in appearance. They were also forbidden to proselytize.

Brazilians are extremely patriotic, hospitable and courteous, and conservative



The bamboos here are fifty feet high. Their feathery arms interlock and make regal avenues which shield one from the heat of the sun

to a fault. They have great poetic, musical and oratorical gifts. While proud of their connection with Portugal and her record in furnishing the pathfinders of the seas in olden days, the discoveries of the sea passages round the world to east and west—one voyage being commemorated in that great epic, the *Lusiadas* of Camoens—the Brazilians are most of all proud of their own country and birthright.

There have been foreign immigrations, notably the German in the State of Rio Grande do Sul, and the Italian in São Paulo, but these become absorbed after the third generation, generally.

Brazilian men often go to Europe and the States to complete their studies, especially the professions. The girls are more often taught at home by foreign governesses and are not required to follow the solid studies very far, though the accomplishments—music, languages, painting—are often kept up after the

girl has finished her course. In a convent school in São Paulo, however, I found a high standard, and girls of fourteen were studying Latin as in the States.

Girls marry young in this tropical country. In the old days eleven and thirteen were not an uncommon age for a bride, but now sixteen, seventeen and eighteen are more usual.

The coast is fringed with picturesque towns of varying size and importance, Rio de Janeiro, the capital, being, by reason of its natural advantages, one of the most beautiful cities in the world. It lies on the shores of a land-locked bay, large enough to anchor all the navies of the nations, and is flanked by a lofty range of mountains of irregular shape, some of them 4,000 feet high, covered with tropical vegetation, and with an atmosphere and coloring like that of Italy. The buildings add much to the picturesqueness, being—as in all

Brazil—of stucco in true rainbow colors—red, pink, blue, green, yellow and white. Brazilians find our towns in the States so “sad looking” they say, being of almost uniform color, and that generally sombre brick.

Other important towns are Pará, at the mouth of the Amazon, Manaus, Bahia, Pernambuco, Santos, São Paulo, Porto Alegre and Rio Grande do Sul, the latter the seaport of the State of the same name.

The Church's Mission in Brazil

In 1889 two young men of the Theological Seminary of Virginia, hearing of the corrupt form of Roman Catholicism practised in Brazil and desirous of offering a purer form of our faith to a people who were being stifled under superstition, volunteered to carry the Church's message to Brazil. They were sent out by the American Church Missionary Society, Auxiliary to the Board of Missions, an organization resembling the missionary societies of our Mother Church of England, with a layman as president, and then supporting missions in Cuba and the domestic fields. This Society was in 1906 taken over with all its responsibilities, by the Board of Missions. The two young men were the Rev. J. W. Morris and the Rev. L. L. Kinsolving, the latter of whom was in 1899 consecrated first bishop to Brazil.

They found spiritual affairs worse even than reported—an immoral and negligent priesthood; the grossest superstition among the adherents to the Roman Catholic Church, who in their worship of the *images* of their patron saints and of the Virgin were almost as literally “bowing down to wood and stone” as any pagan in the Orient; an appalling percentage of illegitimacy, caused in large measure by the enormous marriage fees exacted by the clergy; and among the educated classes, especially among the men, a complete indifference to things spiritual, the philosophy of Auguste Comte being substituted for religion, and in many cases free-masonry

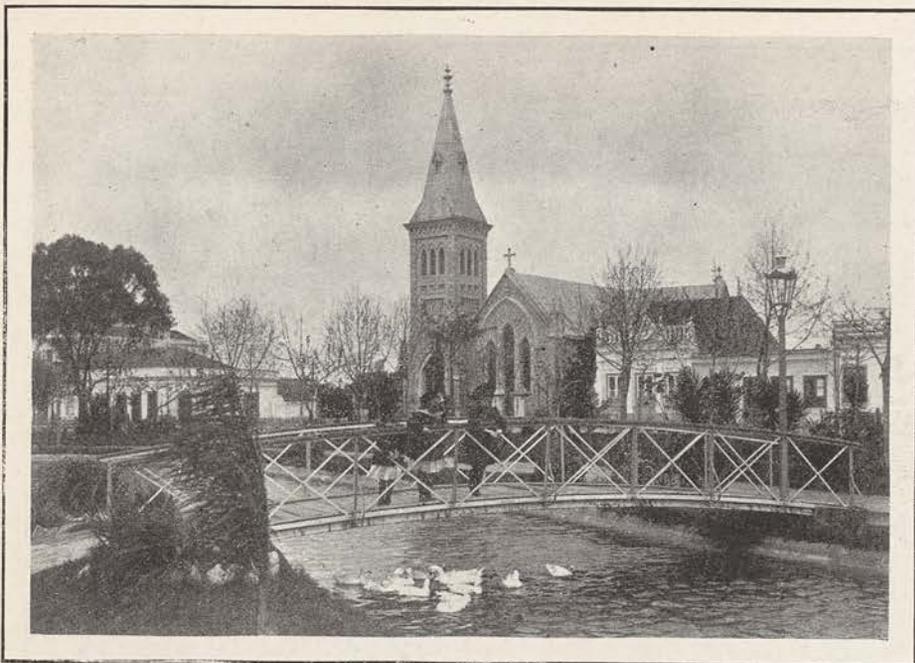
taking its place while spiritualism was making an active propaganda.

Large churches were scattered through the land, built by the government during the empire, but rarely were they frequented except for some “*festa*” (festival), while more rarely still was the Gospel of Christ preached from the pulpits. There were no Sunday-schools for the instruction of the young, the Bible was a forbidden book—only a few years ago there was an “*auto de fé*” of Bibles in the public square of Pernambuco, ordered by the Roman archbishop.

The two pioneer missionaries on arriving in Brazil, spent six months in a little interior town in São Paulo, living in a Brazilian family to learn the language, themselves the only English-speaking people in the place. They received much kindness at the hands of the Presbyterian missionaries, who advised them to begin work in Porto Alegre, the capital of the State of Rio Grande, where to their knowledge there was no other Protestant work. It was afterward found that a Methodist work had been undertaken there. The Presbyterians had a small work at Rio Grande, the seaport of the State, which two years later was handed over to our missionaries in the truest spirit of Christian unity.

The two pioneers rented a house on a good street of Porto Alegre—a busy city of 100,000 inhabitants, a miniature Rio in beauty—where they fitted up the large front room as a chapel, and then had cards printed announcing that services would be held there on the next Sunday. These they distributed among the neighboring families and then waited for Sunday, praying God's blessing on their efforts.

From this small beginning has grown the present Igreja Brasileira Episcopal (Brazilian Episcopal Church) with its twenty clergy, fifteen of whom are native Brazilians, its communicant list of over 1,000, its baptized members numbering 3,000, its congregations of over 5,000. There are twenty-six mission stations in the State of Rio Grande do Sul, two in



CHURCH AND BISHOP'S HOUSE FROM PUBLIC GARDEN, RIO GRANDE DO SUL

the City of Rio de Janeiro, started this year, Santos and São Paulo only awaiting suitable men to have the Church's standard unfolded there, while a mission in Pernambuco, endorsed by the English Bishop of the Falkland Islands, is asking to be taken over. There are two more now in construction, and a theological school for the training of the native clergy. There are two branches of the Woman's Auxiliary and several branches of the St. Andrew's Brotherhood.

Each year the clergy and lay delegates meet in council, presided over by the bishop, to discuss plans for the further development of the work. Last year the native church contributed over \$12,000.

The great need now is for schools—parish schools where the younger generation growing up in the Church may be trained.

Time and space fail to tell the many interesting incidents and encouraging proofs of God's blessing on the work. There has been no proselytizing—there has been no need. No individual undermining of anyone's sincere faith, how-

ever mistaken, has been attempted. Only Christ's pure Gospel has been proclaimed, the Bible and Prayer Book have been freely scattered abroad, and the missionaries' homes have been centres of Christian life, that all who will may read.

We count as among the greatest results of our work that the Roman Church in Brazil is no longer so grossly neglectful of her people as before: that where our clergy have their homes, public opinion demands that the Roman Catholic priests lead moral lives; that Roman Catholic Sunday-schools have been started; that long silent churches are now open for prayer and praise; that interest in religion is being revived, however slowly and imperfectly, in the Roman form.

And above all we are thankful that no controversy has embittered our nineteen years of work for the Master of Peace and that there has been no cause given to the modern philosophers, infidels and agnostics of Brazil to say, "See how these Christians hate one another!"



BISHOP FUNSTEN AND SOME OF HIS HELPERS IN FRONT OF THE BISHOP TUTTLE MEMORIAL HOUSE, BOISE

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AN IDAHO PACK TRAIN ON THE TRAIL

BY TRAIL AND RAIL IN IDAHO

By the Right Reverend James Bowen Funsten

BISHOP OF IDAHO

FORTY-FIVE years have passed since that bright day—made glorious by the sunshine of the far Northwest—when two travellers on horseback, leading their pack animals, passed down the hard trail that follows the Burnt River as it goes through its narrow canyons to the point where it empties into the Snake. Both these travellers were men well on toward middle life. One was Bishop Scott, of Oregon, the other St. Michael Fackler, who was to be the first Church missionary in what is now known as the State of Idaho. It was a hard, dusty journey, full of privations, promising but small returns for strenuous effort. Their objective point was the great mining camp of the Boise basin, in which had gathered a heterogeneous population, and where was located a typical mining town called Idaho City. The discovery of placer gold

in large quantities brought together hundreds of men from all parts of the West. To plant the Church idea in such a community was no easy task, but good Bishop Scott was willing to do his part, though his stay was brief on account of sickness. He left his companion of that journey to do what proved to be his life-work.

There are those still living who love to talk of the godly St. Michael Fackler, and to tell how, from Boise City as a centre, he visited adjacent camps, riding alone across the plains, sleeping on the ground at night, joyfully doing the work of a pioneer missionary. With his own hands he helped to build the little church, still preserved, which was the only church building Bishop Tuttle found in all his great district of Idaho, Montana and Utah when he came to the West in 1867.



ALONG THE RANGE OF THE SAWTOOTH MOUNTAINS

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It was a day of thrilling adventures, in which one recalls in panoramic form visions of stage-coaches jostling over rough mountain roads; stage drivers, laconic, resourceful, courageous; carrying rugged passengers, a motley crowd of miners, frontiersmen and gamblers, moving about from camp to camp; lonely roadhouses and mining communities; with our sturdy Bishop Tuttle and his little band of workers mingling in the scene, preaching the Gospel, joyfully bearing privations for the Master's sake. The whole work seemed migratory, and the day of permanent things far away.

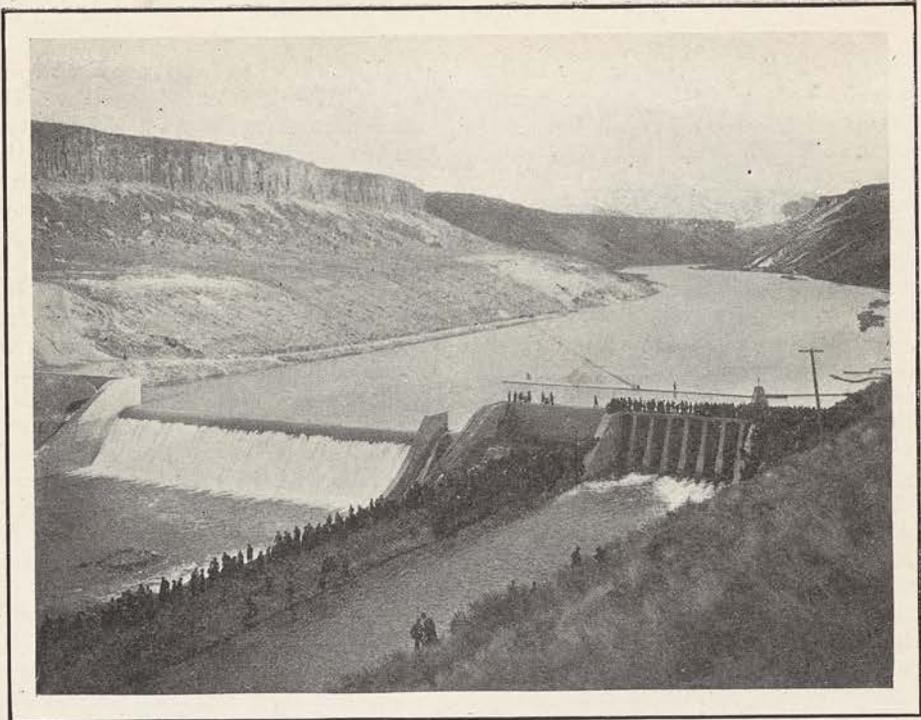
The larger part of Idaho appeared hopelessly sterile, its miles of sage-brush, like the armies of the desert king, flaunting gray banners of defiance to advancing civilization. Few churches were built in Idaho during those days. Why should they be? The mining camp, with its placer claims, was of necessity largely a temporary community. There were no railroads, and the little hamlets on the stage line did not demand church buildings, so that as late as 1886 all Idaho had only five small, inexpensive churches. Still, Bishop Tuttle and his corps of workers were laying solid foundations. We wish we could mention each one of these men by name, but it is impossible. We must think of them as men with big brains, big hearts, and fine digestion.

Under Bishop Scott the Church was on horseback, and moved along the trail to do her mission; under Bishop Tuttle she commences to ride onward in the stage-coach; and now she is rolling over mountain and plain by the force of the majestic steam engine. She began with a few scattered villages; now she is trying to reach the communities that have grown out of the development of the marvellous resources of the great West.

In 1887 Bishop Talbot was placed in charge of Wyoming and Idaho. It was a vast Rocky Mountain field, with but a comparatively small population. The work each year required hundreds of miles of travel, and it still had enough of pioneer conditions in staging and

horseback riding to tax to the limit even Bishop Talbot's splendid physique. He remained in charge of the field for eleven years, establishing mission churches in many of the small railroad towns that had grown up along the Oregon Short Line in southern Idaho, and in the more permanent mining camps, and some of the small towns of northern Idaho. He also started St. Margaret's School for girls, and very wisely chose Miss Frances M. Buchan, an educator of unusual ability, as the first principal. Bishop Talbot's activity, enterprise and ability are too well known in the Church to need any comment here. While his residence was at Laramie, 800 miles east of Boise City, his work for Idaho and that of those missionaries who helped him is gratefully remembered, and without it our present work, difficult as it now is, would be even more perplexing.

Up to the period of the Spanish-American War in 1898, American Church life was comparatively insulated. Some interest was manifested in the foreign field, but the great West, into which thousands of people were pouring, occupied a large place in the public mind, and gathered around itself an atmosphere of romance, adventure and achievement, which made it a matter of deep interest to the people of the East. Weird stories, humorous situations, grotesque incongruities, as brought out in the story of the missionary, won many a friend to the cause of missions in the West. But when America came into its world-wide position, and had its island possessions to deal with, a new chapter opened, in which the picturesqueness and the need of foreign lands claimed a large hold on the attention of the Church. This is as it should be, for every part of our country will get its uplift from the advance of the whole, and it would be fatal to any Church to narrow its sympathies, as it would also to any part of the world to be the favored child in the Church family. Nevertheless, we are passing through a great constructive age in the West at this time, which probably more than ever



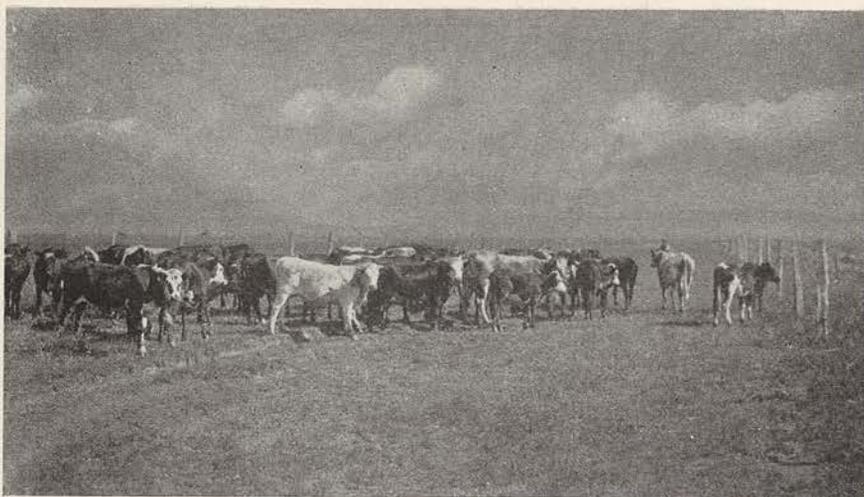
The Government is doing such things as this for the irrigation of Idaho

demands the loving care and helpfulness of the Church in the older communities of the country.

From a religious standpoint the work is as strenuous in the West at this time as in the foreign field; the cost of living has in many cases doubled in the last ten years, while all the prosperity of America has left missionaries' salaries all about the same. The problem is a very difficult one for bishop and missionaries, but we must make the best of our conditions and do our duty. We shall for a few years have to struggle with the financial and other problems growing out of the frontier conditions of the country and the comparatively small number of people interested in the Church; but let it be remembered that we will surely, if we are persevering, get a large control over coming generations. These will love the Church and be loyal supporters.

So much has been said of the wonderful development of the West in recent years that some of the earnest Church

people of the East have felt disposed to diminish their gifts to the great western home mission field. But speaking from my experience in Idaho—applicable, I know, to every western field and missionary bishop—it is absolutely necessary to have liberal help for a few years to come, until things can be gotten upon a more solid foundation. Whatever our theories may be of the case, there is not a single one of us but feels the tremendous weight of responsibility in this newer part of America, where well-equipped towns, with large mercantile establishments and often good public schools, are rising up in a comparatively short time from the arid plains, brought into being by the magic touch of irrigation. But we must not estimate financial resources available for the Church on the basis of the picturesque magazine article. If I could get local offerings on the basis of western optimism my burdens would be far lighter. The truth is that most of our people are comparatively new to the



SAMPLES OF AN IDAHO INDUSTRY

country, and the bishop's greatest opportunity is generally where he has to deal with the man who has a desert homestead, or the people who have large families and small salaries, or professional people just starting in life — people living under conditions where their incomes are small and living expenses large, and from whom it is impossible to expect what is needed to erect in their community at once a church and rectory, and also to support a clergyman to minister among them.

For example, in one section where there has been a great reclamation work done by the Government, and large irrigation plants introduced by private enterprise, ten towns have grown up in the last seven years. I have been forced to see to the erection of seven buildings in that section, and we have now three clergymen, who have to be partly supported, laboring there among the people. Every missionary put in the field is a good investment for the Church, because he wins his own way into the hearts of the people, and thus links the community to Christ and His Church. It is a false economy at this day of wonderful opportunities to withhold men and money if we are going to be in earnest with our home missionary work.

Speaking of Idaho in particular, though by the blessing of God we have met with some success, it is still a great pioneer mission field, in which bishop and missionaries alike must toil on with slow and painful steps in the path of progress. The towns are small; incomes are often inadequate; the people preoccupied with worldly things, a few of them bringing a religious taste cultivated in a great city, and developed with the environment of some splendid plant, into the narrow surroundings of a western village, torturing with unreasonable idealism some faithful minister who is trying to do his best.

We have to work with the conditions suggested by the romantic pursuits of ranchers and cowboys, of sheep-herders and miners, of forest-rangers and soldiers, Mormons and Indians, of young men from the East in search of experience, of merchants who have moved in with their families to try their fortunes in a new country—all thoroughly American life, with its vigor and its defects, and with its future of great promise in a business way.

Along the educational line we have our St. Margaret's School for girls, in which last year we had 158 enrolled. Young girls come to the institution from



ST. MARGARET'S SCHOOL, BOISE

the ranches and from the mines. They come to find a new vision of womanhood and grasp with their young hands the torch of religion with which to light their paths. They become our missionaries, our Churchwomen, our Christian mothers, our Sunday-school superintendents and organists. The school has been more than doubled in size; the debt for construction which I found upon it has been paid, but we need scholarships to help some of these young girls; we need money to pay for absolutely necessary additions and better equipment. We need also the gift of a chapel for the services to be rendered with the solemnity that cannot be obtained in a study-hall.

The hospital is another way in which we are trying to meet the mission problem. St. Luke's Hospital and Nurses' Training School at Boise, Ida., was started seven years ago. No one can realize the struggle we have had to maintain this institution, yet we have taken care of 3,000 people; we have erected the buildings, where there are fifty beds, and where we have had under our training in the nurses' school twenty-five young Idaho women who are giving their lives to the cause of nursing. The work is widening every day, but its widening responsibility compels me to think of the enlargement of its resources. The hospital needs another cottage that will cost at least \$5,000; it needs three or four beds endowed after the manner of the one

given by that splendid Churchwoman of Cincinnati, which meant a \$5,000 endowment. An elevator was needed, but more than half of its cost has been supplied.

We have also to deal with the Indian problem. Our work among the Shoshones and Bannocks at Fort Hall Reservation is most interesting, and needs the sympathy of the Church as a whole, but we cannot treat of this part of the field in the present article.

We have twenty clergymen where we had only half that number a few years ago. Forty buildings have gone up, most of them without debt. Our communicants have increased, and our offerings have multiplied many times. But these figures are valuable only by comparison. The work in the great new State of Idaho has just begun. A railroad man said to me some time ago: "Idaho is destined to be one of the greatest States west of the Mississippi." Since then in the southern part of Idaho, which is as large as the State of New York, the whole valley of the Snake is being developed by governmental reclamation, and the effect of irrigation and electric power has meant the awakening of a new life, and a promise of the growth of the small towns that are now being planted into important centres of population in the near future. The central part of Idaho, with its mighty mountains, rising up in some cases to 12,000 or 14,000 feet, has rich mineral deposits, and its uplands



TWIN FALLS, IDAHO

An example of the magnificent natural resources in the way of water-power which make the future of Idaho so promising

are being used for summer pastures of cattle and sheep, and here in winter are laid up the treasures of snow, which, melting, gives the water in summer for irrigation. This part of Idaho, with its wonderful mountain scenery, has an area which is equal to the State of West Virginia; while "the Panhandle," in which are many thriving little towns, is largely covered with timber, though it also has some of the best agricultural and mining districts in the whole state. Counting from the Salmon River north to the British Columbia line, the area of this part of Idaho would be about twice the size of the State of Maryland, making the whole State twice as large as Pennsylvania.

Every year with the increase of railroad facilities our opportunity will grow greater and greater of accomplishing what we all long to see—a strong, self-supporting work in this new state of the great Northwest, which promises to be the home of a vigorous and prosperous type of American people. We believe in this future. During these days of foundation-laying in Idaho, and in all the

great states of the new West, we need the sympathy, prayers and material aid of the people of the Church.



ON THE BIG LOST RIVER

Chief Engineer Henderson, of the Big Lost River project, Judge Malsbary, of Cincinnati, and the Bishop of Idaho

THE CURE FOR DISCOURAGEMENT

By Archdeacon Stuck



Tortella Hall, Nenana

WHEN I come away from a visit to Nenana and sit down to write about it, I have to watch my words. If I gave myself free rein I should grow extravagant and those who read would discount what I write. I itched to be at it at Tanana, so soon as I got to my typewriter again, but I restrained myself and held off these two months, and am set down to it now in the quiet of my fine new study at Fort Yukon, furnished beyond anything you ever saw at an Alaskan mission, out of money given specifically "for Miss Woods's comfort"! She bought the stuff herself—and what can I do about it?

Let us go back to St. Mark's mission and school at Nenana. Here are twenty odd children, of both sexes and all ages, most of them full-blooded natives, some of them half-breeds. The girls have a large dormitory, with neat cots set in a row, on one side of the house, and the boys have a room just like it on the other side of the house, and underneath the dormitories is one very large dining and living room, with kitchen and store-room at one end and Miss Farthing's room and the teacher's room at the other end. Put a wide porch all round and that is all

there is to "Tortella Hall." It is well planned and well built, and is far and away the most convenient and spacious structure of its kind in all our mission work. It was built by the Rev. Mr. Betticher, our missionary in charge of the Tanana valley, out of the \$5,000 given from the Men's Thank-offering.

I have told all this in as few words as possible because it is the background of the story, and, while backgrounds may not be interesting, they are necessary. Stories about people are always more or less interesting, and this is a story about a person. "Tortella Hall" and the thicket of spruce around it, and the dormitories and the children, and the native village hard by, and the Tanana River running swiftly in front, and the great bluffs across the river, from which on a clear day you can get a glorious view of Mt. McKinley—these are the setting of the story.

It is a principle of my philosophy that there is no such thing as an indispensable person, so I suppose if there had been no Miss Farthing the Nenana enterprise would have managed without her; but sometimes one is confronted with facts that jar one's philosophy. It is hard to think of anyone else doing that work, hard to believe that anyone else could do that work as well as she does it. If there is any greater joy than knowing that one is exactly where one belongs, and that the work one is doing is exactly the work that one is best suited to, then I hope that some day Miss Farthing may have that greater joy, whatever it may be. For all who have been to Nenana know that she is the right woman in the right place, with her hands full and overflowing of just the tasks she loves to do most, and knows how to do best.

Since the word "savage" comes from the Latin "*silva*," a tree, and meant originally simply "forest dweller," I have no etymological objection to the term as applied to the Yukon Indian. In that sense I am a savage myself a great part

of the year. But if the term is used with its ordinary implication of ferocity and bloodthirstiness, then it is absurd to apply it to them. They are not, and never were, I am convinced, ferocious or brutal, whoever may write to the contrary notwithstanding. They are a gentle and mild people. But, of course, they are an uncultivated and unpolished people also. You must not look for urbanity in *any* sort of savage, you know. Naturally they have none of the white man's politeness. Their own language has no terms of courtesy. In this part of the river the native word for "thank you" is *merci*, which they learned from the French Canadian *voyageurs*, who were the first white men to make their acquaintance. In their own tongue is no such expression. As you would expect, they are for the most part stolid and rough and without any refinements of speech or personal habit. A hasty observer might say of them as the young midshipman said of the natives of a Fiji island whose manners and customs he was sent to report on: "Manners they have none, and their customs are beastly."

But I do not think that you would find a higher degree of politeness and courtesy in any similar number of white children in any school anywhere than you will find amongst Miss Farthing's children at Nenana. That is the first thing that strikes a visitor. They are taught and trained to be polite. If you rose to leave the room and there was any child, even the youngest, present, he would dart ahead and open the door for you before you could get to it, and stand with a smile until you had passed out. If you were a guest at her table you would find



Justin, the oldest boy of the mission

the boys jealous which one should have the honor of putting your chair beneath you when you seated yourself. If you spoke to one of the boys outdoors he would take off his cap when he replied. When you arose you would be greeted with a cheery "Good morning" from every member of the household, and at night each one would come and take leave of you with a smiling, if shy, "Good night." To find children thus transformed, to find those who by nature and early breeding are such strangers to all the little courtesies of life, now so naturally and spontaneously courteous, is altogether charming.

The secret of it and the motive of it is the secret and the motive of all true politeness—love. The devotion with which Miss Farthing inspires these boys and girls of the forest is wonderful. Great hulking fellows of sixteen and seventeen and eighteen, wild-run all their lives, hunters with a tale of big game to their credit, some of them, that would make an Eastern sportsman envious, unaccustomed to any restraint at all and commonly chafing at the slightest, fly at her word, at her look, to do her bidding.



A corner of the boys' dormitory



"Thy Servant David," with the cat that froze its ears

They fawn upon her with their eyes. They are the knights and champions of this gray-haired lady, and would serve her on bended knee like a princess of the olden time, if she would let them. I never go there but I marvel at it. I have never seen anything just like it in my life before. What a supreme power is inherent in a gentlewoman when it is consecrated by love!

And how they learn, with the great incentive in the breast of each one of them, to please Miss Farthing! They will write you letters, if you will give them any encouragement, that will surprise you. I hear from them all the time and never fail to answer them, whether my important "outside" letters get answered or not. They give me chronicles of their little world with all the gusto of new-found expression. "Justin has killed another moose." Good news that for the mission larder, somewhat of the slimmest this winter with so many unexpected additions to the family; meat for nigh a month, I judge. "David" ("Thy Servant David" he is called at the mission, from a verse in the psalter the day he arrived) "has learned to walk on his hands." That is a legacy from Dr. Burke's visit last summer. "Johnny Lije has got sword and is drilling boys." Johnny Lije is

from Tanana, near the military post of Fort Gibbon, and Johnny Lije is evidently enamored of the army.

"Timothy ran away from school to village, so Miss Farthing she tie him with little rope and another boy he lead him to school." That little scamp! I gathered him up with three others, nay, four, and took him to Nenana and turned him over to Miss Farthing "for keeps"—the most roguish little rascal, with big black laughing eyes and dimples in his cheeks, and his mouth full of cursing and swearing that he does not know the meaning of. Poor little wild half-breed! I don't know whether he is six or seven, and his mother doesn't either. I don't know who his father was, and his mother doesn't either. Watch his transformation! Red pepper on his tongue every time he says a naughty word—and by this time he has forgotten them all. "To-night he ask Miss Farthing to take off rope, he no more run away." I am looking forward to hugging the dear little chap and singing "I went to the animal fair" to him, which was his delight on the way up.

What a problem our half-breeds are! And what a damning responsibility these reckless white men have hanging over



Photo by Arthur Wright

SOME OF THE BOYS AND GIRLS



SOME OF THE GIRLS AT PLAY

Laura, "the little mother," holding the swing, is the first girl Miss Farthing took

their heads. I take shame to myself when I see a child with white blood in his veins growing up in more utter neglect and ignorance than even the Indian children. I picked up one on the Yukon this summer, a gentle, shy, well-grown lad of sixteen, who can neither read nor write. Yes, I sent him to Nenana too, and I will venture that by this time he is one of Miss Farthing's most loyal henchmen. An ever-generous lady in Alaska, who used to be connected with our mission work, gave me \$50 toward his support, which is half what he will cost us this year. And a kindly steamboat agent gave him free passage to the school, that the *Pelican* might not have to make another trip up there with him, and burn 100 gallons of gasoline at sixty-five cents a gallon.

Can you understand my strong desire and temptation every time I find a bright, neglected child with no possible useful or honorable future, to snatch him or her up and add another to the family at Nenana? There is no other school to which they can be sent. Anvik is 500 miles away and, for the Middle River, practically out of the question. Until that school was started at Nenana there was practically no place where a child

could be sent, save here and there to a missionary's own family. Moreover, I covet for them just the influence that dominates that school, which I have tried to give some conception of.

I go here and there amongst our native peoples and my heart is sore at what I see and hear. The progressive drunkenness and corruption, the weakness in the face of temptation, the undermining of the stalwart qualities of the Indian nature—these things are thrust upon my notice at place after place. And sometimes I get discouraged. Sometimes the prospect looks gloomy and my heart sinks. Then I go to Nenana. And at Nenana I find the Cure for Discouragement. I find boys who know what temptation is and who have yielded to it again and again, now resolutely resisting it. I find girls training to be virtuous women and good housewives, and boys with their ideal of womankind so raised that they will never be content to wive with girls who are not chaste and domesticated. I find the precepts of Christian morality so carefully instilled that the tone of the children themselves reflects them. No foolish attempt is here to make imitation white men and white



The smaller boys at St. Mark's, Nenana

women out of children whom God made Indian; no foolish attempt to wean them away from their natural food and their natural avocations. Good Indians—that is the aim; clean, God-fearing, self-respecting Alaskan Indians.

For it is my firm and sustaining conviction that God desires to keep His Indians on the Yukon River, and that He has sent us into the land to save them alive for Him. As I see it, their only chance of salvation lies with us. I believe the same conviction animates the heart and consecrates the labor of almost every worker in the Alaskan mission field. We feel that we are charged with the future of these people. And I tell Miss Farthing that she and her school are the hope of the Middle Yukon Indian—the “Indian Hope.” I wrote to the committee of the Thank-offering fund after my first visit to the school that “Wisdom is justified of her children.” Now I write to them that they “builded better than they knew” or dreamed.

In about three weeks' time I start out once more on my winter journey, and I am glad of it and looking forward to it. I am afraid that all this unwonted luxury of Morris chairs and “mission” furniture, and carpet on the floor, and cathedral etchings on the wall, and gasoline-

pressure-lighting-system that turns night into day, will undermine my constitution and make me languid and self-indulgent again. I am glad that they are here, but I am glad to get away from them. Arthur will come back from Tanana with my dogs over the first good ice, and I strike across the wilderness 200 miles to the Koyukuk River, and I hope to spend Christmas at the Allakaket. You may know I am looking forward to that.

The next place I am keenly looking forward to is Nenana. I want to see those boys gather round Miss Farthing again with the love in their eyes. I want to hear their fresh voices raised again, clear and sweet, in the evening hymn. I want to hear them join intelligently and reverently in the family worship. I want to hear Justin tell how he killed that moose. I want to see Johnny Lije drilling his recruits. I want to snatch up Timothy and “Thy servant David” and the other little chaps and romp all over the house with them. I want to see that old chief Henry, who stubbornly opposed Miss Farthing and “made medicine” against her, eating out of her hand.

Did you hear how she invaded the midnight pavilion of the old conjurer in the midst of his conjurations—the very figure of Righteous Indignation—and

tossed his paraphernalia outside and laid her trusty stick across the backs of those present, till they fled, panic-stricken? I make no apology that I thought of our Lord and the scourge of small cords He used on occasion, when I heard of it. It "hath given such a blow as shall not be healed" to the lingering survival of that tyrannical superstition. The younger villagers chuckle over the jest of it to this day. Does anybody think it was unladylike? On the contrary, it was precisely a thing that

only a gentlewoman could do. No man living could have done it with like effect, nor any woman save one of her complete self-possession and devotion.

I hope to get to Nenana sometime in February—but you never can tell. If anyone would like to hear more about Nenana and the "Indian Hope" that it enshrines, I shall have lots of news then. Meanwhile the children are eating up the "grub" fast, and I hope those who back our work with their purses and their prayers will not forget them.

MISSION STUDY IN THE SUNDAY-SCHOOL

By the Reverend Malcolm Taylor

THE place that the study of missions will occupy in the Sunday-school will depend upon the ideal that underlies the work of the school. Is the purpose of the school to give information regarding the facts and teachings of the Bible and the Church, or does it seek by means of such instruction to lead up to confirmation and active and intelligent membership in the Church, or has it some goal beyond confirmation? The ideal which underlies the thought of this paper, and which is being worked out in the school whose work is here described, is that the goal of Sunday-school instruction is the making of missionaries, the development in its members of the missionary spirit. For the missionary spirit, as here conceived, is the apex of the pyramid of the Christian life, and toward its development all lines of instruction, and the motives for Christian profession as presented in confirmation, should be made to converge.

How, then, shall such an ideal be attained? Naturally, by a curriculum that has the missionary motive continually in mind. But there is no such curriculum. Our Sunday-school text-books and leaflets are not written from the missionary point of view. There are definite courses in missions, but no system of lessons with the mis-

sionary spirit permeating all the courses. Such a curriculum we eagerly look for; but in the meantime, with the best graded courses now available, how may the study of missions be made effective so as to produce in the scholar the conviction that the Christian profession and missionary activity are one, and lead him to an intelligent and ardent love for the missionary work of the Church?

In the school under discussion there is, in the first place, regular missionary instruction on one Sunday in each month by the superintendent and others from the platform to the Primary, Junior and Senior departments. This instruction is given at the close of the lesson for about fifteen minutes and follows a carefully devised plan, the course being varied from year to year, and including missionary biography, survey of particular fields, etc. The prayers and hymns on that Sunday are missionary, and the day is clearly marked in its emphasis. In addition, special offerings are taken for missionary work, scholarships in mission schools are undertaken, and the mite-box Lenten offering is emphasized.

These methods are simple and have a permanent place in the ideal school; but if missionary instruction is to be thorough it must be made a part of the work of the teacher. Two methods have been

tried, both of which have worked well. One is to give the teacher a text-book on missions, divided into short lessons, one of which is to be taught each Sunday after the regular lesson for the day. The difficulty here is the fact that many teachers have neither the necessary information nor love for missions to make such teaching effective. If this difficulty can be overcome this method is, I believe, the best. The other alternative is the special mission teacher who takes one class each Sunday and gives in place of the regular lesson a lesson on missions, following, of course, a definite scheme, with lessons adapted to the varying ages of the scholars. Here the teacher has the entire recitation period at his disposal; but the instruction is not continuous and tends to be regarded as merely "an extra" and not of fundamental importance. It is possible to combine these two methods by having a special teacher for certain grades and throwing the responsibility upon the regular teachers in other grades.

The missionary teacher should be specially prepared. In the school described three of the teachers have been sent to the summer conference at Silver Bay, and have in the ten days of study there found a training which has made them very effective teachers of missions. We have discovered at Silver Bay the key to the chief difficulty—the lack of knowledge on the part of the teachers. This is equally true of superintendents, whose instruction to the school as a whole will be limited in its effectiveness by their own knowledge and enthusiasm regarding the missionary work of the Church.

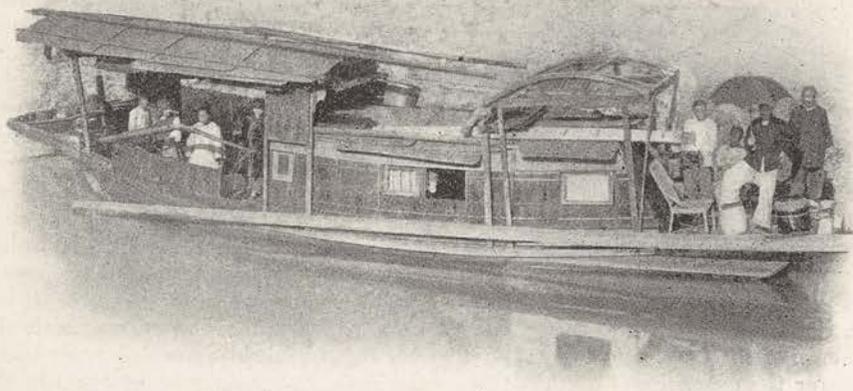
By these methods, all of which have been tested—missionary instruction by the superintendent, the intelligent use of offerings, instruction by special teachers and missionary instruction by the regular teachers—the missionary motive may be given something of its rightful place in the work of the school. But all such instruction should find practical application in the daily life of the scholars. Nor should their participation in missionary service be confined to gifts of

money, valuable as such gifts are when accompanied by adequate instruction as to the needs and character of the work for which the money is given. To move the scholars to feelings of pity, or sympathy, or aspiration, by presenting the needs, the heroism or the sacrifice of Christian missions, and yet fail to give these feelings expression in action, is to invite ultimate indifference and seriously to cripple the child's own emotional life.

It is here that missionary instruction needs the aid of psychology. It must seek to evoke self-activity and afford an opportunity to express in action every ideal that is seen. The ways in which this may be done vary so greatly with the conditions of any particular school that definite suggestions are difficult, and the applications of the missionary ideals must be left largely to the inventiveness of the individual teachers and superintendents. Missionary organizations which undertake definite work are always helpful. The Junior Auxiliary—or, for boys, an organization like the Brotherhood of St. Paul or the Knights of King Arthur—offers splendid opportunities. Then there are visits to sick companions, to the lonely or unfortunate; helpfulness in the homes and other forms of active missionary work.

Confirmation in such a school would be presented as involving consecration to the missionary ideal, and in such a way that the Christian profession and missionary activity are seen to be inseparable. Actual participation in direct missionary work would be held up as the noblest expression of discipleship.

Such a school, with the missionary ideal as the centre of all its teaching and activity, may or may not make missionaries; but at least it will make that fundamental identification of the Christian profession with missionary activity which was so characteristic of the teaching of Christ; for the spirit of Christ is the spirit of missions, and the more our children are filled with missionary enthusiasm the more like Him will they become.



A TYPICAL CHINESE HOUSEBOAT

These boats are used everywhere for navigating the rivers and inland canals of China

COUNTRY WORK FROM A HOUSEBOAT

By the Reverend Henry A. McNulty

ONE who has never had the opportunity of being brought into close contact with either the Chinese country or people may think that both are dull and uninteresting. But such an one has never had the privilege of a house-boat trip through the network of canals to the north of Soochow, nor the chance of meeting the Chinese at close range—else his opinion both of country and people would be utterly altered. The country is very beautiful and the people bright, full of energy, and altogether good fun, so that a halo is not necessary for one who undertakes work among them. At least such was the vivid impression left on a newcomer in the Chinese mission after a five-days' house-boat trip in May with the Rev. R. C. Wilson. Mr. Wilson has under his charge some forty towns and villages in the country above Soochow, and these he visits in turn, cover-

ing as much territory as he can by a trip of five days in each week.

We started from Soochow on Saturday and were towed by a puffing little steamer to the picturesque walled city of Zangzok, where in a Chinese house we spent Sunday. Not idly, either, on Mr. Wilson's part; for the city of Zangzok is really the centre from which he works among the villages; and here first Mr. Wilson's two guests (the Rev. Mr. Sinclair from Yangchow had joined us to study Mr. Wilson's methods of reaching the country people)—here first we caught a glimpse of his way of working. While he himself preached or celebrated the Holy Communion, he none the less threw a great part of the responsibility on the catechists with whom he was working, giving them a chance to assist in the services and to address the people, and to talk over with them their difficulties or encouragements. It was never Mr. Wil-

son first and the work second; but everywhere the Master's message presented by the Chinese to their own people, Mr. Wilson meantime watching over and encouraging them as he trained them to bear their own burdens.

At Zangzok we hired a house-boat for the rest of our trip. This sounds more aristocratic than it really is. The fact is that this is positively the only way of travelling in the country districts of the Yang-tse delta, as there are no roads and, therefore, no means of conveyance except boats. This sounds almost impossible, but it is not, as the canals are everywhere. True, there are paths through the richly-cultivated fields; but these are merely for the convenience of the farmers on whose land the crops are growing.

Our party as we left Zangzok consisted of two Chinese—one a catechist and the other a colporteur; ourselves—three foreigners—the two boatmen and our cook. The Chinese workers occupied the first section of our thirty-foot boat, the foreigners the second, the cook and boatmen the third. And so we travelled, taking our meals and sleeping on board; sometimes riding on the boat, sometimes walking through the bridle-paths. We slept on the floor of the boat; and the meals we ate were cooked in a Standard Oil five-gallon can, which our ingenious cook had transformed in a marvellous way into a cooking range, producing therefrom delicious biscuits and many other good things. The country through which we travelled was wonderfully green and fertile. It was too early for the rice, but grain and beans and many other things were growing on all sides, interspersed with great groves of mulberry trees; for this country is the centre of the silk industry and the mulberry leaves were just beginning to be stripped from the trees to feed the as yet tiny but voracious silk-worms. From the flat valley rose the curious trello; while every little while some old picturesque stone bridge, with the trees on either bank, would add a beauty to the picture that one does not

see in America. As for the people, all was life and energy; from our boatmen, sculling us along at the rate of three miles an hour, to the farmers in the fields and the children leading the clumsy water-buffaloes down to the canal to drink.

So, walking, or by boat, we visited and held services in ten different places outside of Zangzok. Generally it was a tea-house where the meeting was held; but in two places were stores which had been converted into chapels, while in other cases it was a private house, the owner of which was either a Christian or an enquirer. The time of day at which the meeting was held depended entirely on our arrival—it might be at eight in the morning; once it was at twelve o'clock at night, in a great farmhouse three miles away in the country from our boat; and here amid the farm implements and the flat baskets in which thousands of little silk-worms were eating their way to larger growth and an untimely death, and, with some twenty or thirty of the clan around, the word of Christ was read and preached, and prayers sent upward to the Father of the Chinese children. The service was followed by a truly Chinese feast in honor of Mr. Wilson, as he was so soon to leave them; and when this was over, led by the chief of the clan, we walked some three miles further through the moonlit fields to where our boat had gone to meet us. It was a tired but happy group that slept on the boat floor that night.

As a rule the colporteur and catechist would make arrangements as to the place of meeting when we reached a town or village. If they had secured permission for us to use a part of some tea-house we would go to one of the tables and first order some tea, which, of course, we would drink clear. Even to a newcomer this clear Chinese tea is delicious, and most refreshing. Then, amid the often none too clean surroundings, Mr. Wilson would offer a prayer. I would then take out my violin, which I brought with me on the trip, and, with the crowd

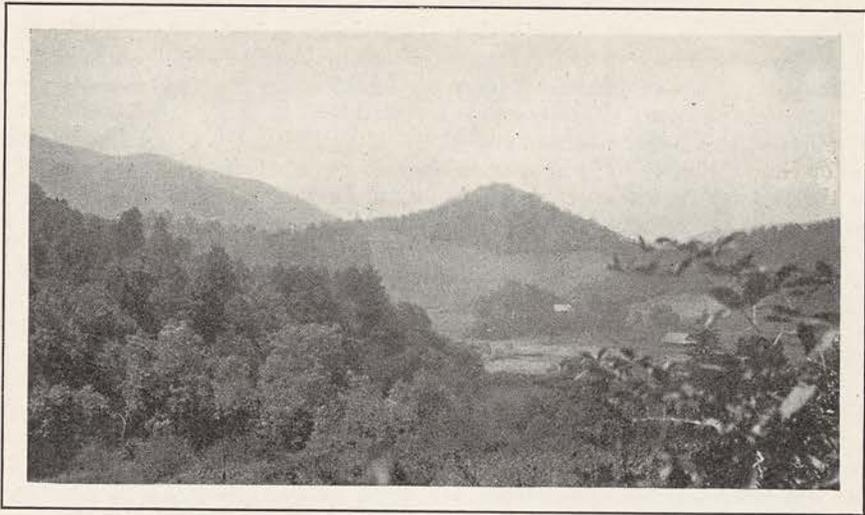
pressing upon us, we would sing some hymns together. The preaching followed this, our Chinese helpers sometimes being the only ones to speak; but generally Mr. Wilson would begin or close the meeting by some message that it was in his heart to give; while Mr. Sinclair would often speak, in spite of the fact that the Mandarin dialect was not wholly understood by the people of this section of China. At times Mr. Wilson would ask me to say a word in English, which he would interpret to the wondering crowd around us.

One had to be in the midst of it all in order fully to appreciate it: the eager, listening faces; the little children who would crowd in to touch the violin, or stand staring within two feet of us; the earnest appeals from the Chinese speakers—for one can tell something of that, even though the words are still quite unintelligible; the more than happy faces of the Christians in the towns where a little Christian community was being built up; all and everything gave an inspiration to the scene that can hardly be imagined by those who have not seen it. But it did not, in face of those listening crowds and Chinese Christians, seem a hopeless task to make them at last learn to love the truth of the Gospel message. For there was no opposition, no sneering. It seemed as though they greatly wanted to hear what it was these three strange foreigners and their companions had to bring to them. The contrast was great between this message and that which must have come to the crowds of worshippers we saw in a Buddhist temple on the top of a beautiful hill which we climbed the third day. Such hideous idols, such filth and squalor; and yet a desire for something which religion alone could express, as the women in priestess' garb and bound feet prostrated themselves again and again before the idols. What they were seeking, and seeking at no little cost, was that which Mr. Wilson was striving with all his might to bring to them.

Striving and succeeding, too, for in the village at the foot of this same mountain we held a service; and here, with the crowd still pressing around—some from mere curiosity, but many from a deeper sense of what it all meant—two men came forward and were received by baptism into Christ's Church; while the other Christians, some of whom had come from miles and miles away to be present at the service, lifted up their voices in thanksgiving to God. It did not matter that the tune they sang had no note of what we should call music; it was truest music in the Heavenly Father's ears.

And once more, in the last village which it was our privilege to visit on this trip, the Church's life was manifested. Here we had a kind of chapel—how different from chapels at home it would be hard to explain. But in this chapel all preparations had been made for a Communion service. Amid the crowds upon crowds who had come, the Gospel message was first preached; then hymns were sung. I never heard such strange singing; it had no tune, and it entirely drowned the violin, yet it did not make one smile—and after that, in perfect silence the people stayed, while Mr. Wilson read the words of the Communion Office, and perhaps fifteen or twenty received from his hands the Bread of Life. It was a fitting climax to this glimpse into real missionary work; for it was truly great work, done quickly but well.

As we took our boat and turned our faces again toward Soochow Mr. Wilson's two guests felt that their eyes had been opened to see great things, and as we sailed homeward that night through the beautiful, peaceful country, it did not seem an impossible dream that the peace of God should, in some not distant day, keep the hearts and minds of these, His so great people, in the knowledge and love of Him and of His Son, Jesus Christ our Lord.



ON THE UPPER NANTAHALA RIVER

IN THE SAPPHIRE COUNTRY

By the Reverend Theodore Andrews

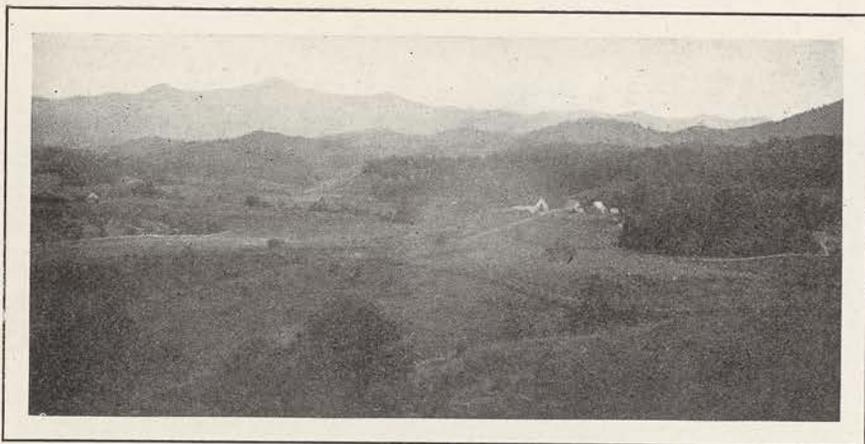
THE Sapphire Country! The very name calls up pictures of rare gems flashing in the sunlight; or it may bring before the mind's eye a glimpse of glorious blue skies, where the light breeze blows the summer clouds across to the bluer mountains in the distance. It is no error to apply this name to Macon County, North Carolina.

About sixty miles southwest of Asheville it lies, encircled by the Blue Ridge and its flanking spurs, the Cowee and Nantahala Mountains; one of the most isolated and yet one of the fairest valleys in the southern Appalachians. The Little Tennessee marks a shining course, flowing northward through the valley. Near the little town of Franklin, the cold waters of the Cullasagee or "Sugar Fork" mingle with the more placid stream. This exuberant stream rises high up on the craggy slopes of Whitesides, and comes roaring down in fall

after fall of unharnessed strength; the upper, or "Dry Falls," where one may walk dry-shod beneath the cataract, being one of the sights of the mountains.

The rocks of the whole region are unusually rich in gems and valuable minerals: Mica, kaolin, talc, corundum and many others almost unique in this country, have been yielded up. The red clay of the valleys is not so good for farming; the real wealth of the soil is in the magnificent timber of the north and west slopes—an asset, sad to relate, that is rapidly being depleted without much regard for the future.

But it is with the people themselves that we have most to do. They are of splendid stock, remarkable even among the sturdy folk of the mountains; their ancestors, of Scotch, English or German descent, wended their way hither from east of the mountains or from Tennessee. And although the Yankee visitor judges by a pretty strict standard, he



A TYPICAL VIEW OF THE MOUNTAIN COUNTRY

will easily notice the contrast between these comfortable-looking farms and the thin acres of most of the mountain regions. Yet one cannot help feeling here, as elsewhere, that a *little* progress, like a *little* learning, is a dangerous thing.

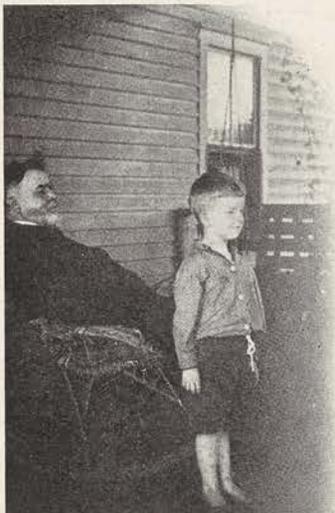
It was thirty years ago when the Rev. J. A. Deal began the Church's work in this country. Young, enthusiastic, and full of energy, he fought the good fight against obstacles which few to-day can

realize. To-day eight missions exist which are the result of his labors—a chain extending seventy miles from east to west across these mountains. Such a far-reaching group could only be made effective and permanent with the assistance of associate priests. But the field was remote, and assistants, as well as funds for their support, hard to secure; the spiritual care of so many churches in a rugged country, through all kinds of weather, was bound to tell on the health and strength of any man; and to-day several of these churches are closed and silent.

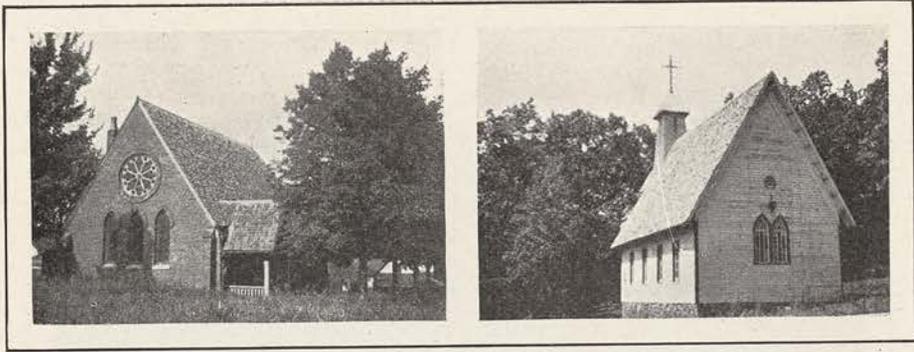
When I came to the field last June, I was struck by the unflinching optimism of the man who had ministered there so long. The attractive though simple church buildings testify to his love for the work of his life. I trust that, under God, this faith may find fruition, and that He will "establish the thing that He hath wrought in us."

As now constituted, the Franklin Associate Mission comprises six churches; of these one is the colored chapel, and another (All Saints', Irena), is so remote that it cannot be served by the present staff.

St. Agnes's, "our town church," was built in Franklin twenty years before the railroad came. Here, with a population of 800, town conditions and prob-



The Rev. J. A. Deal and his grandson



St. Agnes's Church, Franklin

St. John's Church, Nonah

TWO NORTH CAROLINA MOUNTAIN CHURCHES

lems are already evident; the non-church-going element; the young man with nowhere to spend his evenings; the summer or other transient visitor, who is very apt to seek out our Church, no matter what his affiliation may be at home. All this points the need for some definite institutional work; for Franklin, like so many other Southern country towns, wants just that moral force which only a living, working Church can give.

Five miles south is St. George's, near Prentiss, on the new railroad. Here, in a little frame building in an old field, is one of our most hopeful Church centres. In connection with the church we have a day-school, where some sixty young folk supplement the four months of the district school by four more months with us; our two teachers are full of faith and enthusiasm, and the building is sadly crowded. We are hoping for the \$1,000 necessary to put up a school and club house; and then we shall be able to reserve the church building for religious services only. The possibility of a little choir at this mission is not very remote.

Near "Nonah Farm," eight miles west at the foot of the "big mountains," is St. John's. This was Mr. Deal's first work; and his influence may be seen to-day in the lives of many who are not called by our name. But the shifting tides of mountain population have left the little

church building stranded, and the present settlement is a mile to the south. Our faithful communicants have assisted nobly in our necessary removal into new quarters; though many sacred ties bound them to the little building across the creek. More distant still is Ascension Church, at Slagle on the Nantahala River; the permanent population is small, but many summer visitors go there.

The colored work must not be forgotten. There are about 1,000 Negroes in the vicinity of Franklin—a large number for the mountains. At St. Cyprian's Church we have a faithful colored deacon, who not only ministers in the church on Sundays but during the week is in charge of the mission's furniture shop as well. The cabinet-work made here has a local reputation that is all the more well-earned when one realizes that this man knew nothing about carpentry when he first came to take charge of the mission. The mission's day-school is attended by about fifty children.

This is largely a record of schemes and prospects, is it not? But, people of the Church, it is your prayers, your help, your work, which will have part in making such plans into realities; which will enable the mountain people to understand more fully what it means to be "inheritors of the kingdom of heaven." They *will* come to realize it—if *we* do.



NEW BUILDING FOR WOMEN'S WORK, JUST COMPLETED

THE GOSPEL IN WUSIH

By the Reverend G. F. Mosher

THE evangelistic work in Wusih is carried on in the city in four places—the mission compound, two preaching-halls, and the dispensary. The beginning of the future parish centre is the compound, where all services are held in the temporary chapel, and from which the work radiates to the other parts of the city and to the country.

Mr. Tsang and his family live inside the north gate of the city on the main street in a very crowded, busy section. The front of the house is used as a preaching-hall. The house is a wretched one, and if it could be avoided no one would be asked to live there. Moreover, the preaching-hall itself is a small, dismal room, too dark to be used except at night, when it can be lighted with a lamp. And yet, the city is so crowded in that section and it is so difficult, if not impossible, to find buildings for rent that it has not been possible to find a better place without leaving that part of

the city entirely—a thing that cannot be thought of, as it is the most important place in Wusih for such work. Mr. Tsang preaches there regularly every night that he is at home, excepting on Sunday.

Mr. Tsu has his quarters in the preaching-hall in about the centre of the city on the street leading to the west gate, which is crowded day and night with passers-by. The building is small, but with only an unmarried man living in it affords very satisfactory quarters. A good-sized room on the street is fitted up as a preaching-hall; the front part of the second floor is divided into two small rooms, one being used as a library and reading-room and the other as a bedroom for any of our people from the country whom Mr. Tsu may wish to keep over night. The hall and reading-room are in constant use, and a number of men have been brought into the Church there this year. Such a reading-room has long been planned for this station,

and the way in which it has been used since opened has proven its value.

In the dispensary there are prayers every morning, attended by the doctors and employees and as many of the patients as are able to come in. Four times weekly these prayers are led by the doctors and twice by the evangelistic staff. There is a catechist specially appointed for work in the dispensary. He attends every morning and afternoon, speaking to the in-patients and those who call for private consultation with the doctor in the morning, and preaching in the clinic in the afternoon. Mrs. Sung also frequently attends the clinic and talks to the women, though her duties as the only Bible-woman in the station prevent her being there daily.

There have been, during the year, two rather striking cases of whole families joining the Church because of work done in the dispensary. A little boy who has been in St. Andrew's School for some years lives but a short distance from the dispensary, His mother was very ill with chronic malaria—too ill to go to the dispensary for treatment and too poor to pay the fees for an out-call. When Mrs. Sung reported the case to Dr. Lee he kindly visited the woman in her home without charge, and gave her both treatment and medicine. She was cured, and almost immediately afterward she, with her mother, two daughters and one son, began coming to church. They have all been made catechumens, and at Christmas time we hope to have them baptized. The other case was also brought about through a little boy: Mrs. Sung helped to rent a room for him where he could be near the dispensary and go for daily treatment. In this way she became acquainted with the family, with the result that some two weeks ago no less than ten names were handed in—the boy's own family, including his father and mother, with some friends, all of whom have come frequently to church since. There seems to be no reason for doubting that at the expiration of the usual six months' probation all, or nearly all, of

them will be admitted to the catechumenate.

There are seventeen places in the country in which people live whose names are on the list of the station. Of these people some are good and some are not; some will become Christians and some will not even become catechumens. As yet there is no place in which a regular out-station has been opened, but the promises of a piece of land from the Christians in Lok-chui-jau, and the rent of a building in Si-tsaung point to at least two out-stations before another year has passed. And it is hoped that the people will rent a building at Lok-za also, very shortly. It has been a policy here not to rent or buy outside of the city, but rather to wait until the people will do so themselves. The policy delays the work greatly, but will eventually prove to be the wisest. Delay is caused not so much by an unwillingness to give the money required, where the sum is not a large one, as by the suspicion that prevents mutual trust. There is no head, and if a man were to be singled out as such he probably would decline. In the end, one is always found; but it takes time.

The mission has bought a boat this year, and every week one or other of the workers goes to the country for four or five days, visiting those who are connected with the parish and preaching in villages where there are none such. This work will tell more when the staff is increased and one foreign and two Chinese may be appointed to give their entire time to it.

The matter of offerings is one that has engaged considerable attention. From the beginning of the work in Wusih there has always been an offering at the Holy Communion, but, following the plan suggested by Bishop Peterkin of West Virginia—and a most admirable, sensible plan it is—no contributions for self-support are ever made as an offering on the altar. Each Christian is expected to, and each catechumen may if he wishes, pledge himself for a certain



MRS. TSU, OF LOK-CHUI-JAU, AND HER
DAUGHTER-IN-LAW

The former when very ill greatly desired baptism. Her happiness on receiving it doubtless had much to do with her recovery.

The daughter-in-law is also under treatment and nearly well after three operations

amount each week or each month. This is collected by two men appointed for that purpose, and applied as far as it will go on the regular running expenses. At present, the sexton's wages and a few of the lesser expenses are paid from this fund.

During Advent and Lent mite-chests furnished by the Board of Missions are distributed, and the offerings at Christmas are for foreign, and at Easter for domestic missions. At Christmas the apportionment of \$20 (Mexican) is first paid, and the balance is then given to some object abroad—this year to St. Augustine's School, Raleigh, N. C. At Easter the bishop is requested to suggest the object to which the offering shall be devoted. Last year it was sent to the new work in Yangchow, and this year it was given to our own dispensary. The

two offerings this year were respectively \$60.47 and \$65.01.

The members of the Men's Auxiliary have during the year gone to various places to preach, and the Auxiliary itself has raised \$32 (Mexican) for missionary purposes. The Woman's Auxiliary has held regular weekly meetings, doing some needed local work and raising \$47 (Mexican) for their annual offering.

This year has seen the first steps taken toward parish organization. On St. Andrew's Day a meeting of the baptized Christians was held, and, after a brief statement of the history of the work in the station and of the nature of a parish, two treasurers were elected to collect and care for all church subscriptions, and instructions were given them as to how the money should be used. In the nature of things there was no action that could be taken at the first meeting other than this, of caring for the subscriptions. It is, however, a longer step than it might seem to the casual observer who does not understand how in mission work every detail depends entirely upon the foreign missionary until this first step can be taken. And other steps follow rapidly.

In the summer of 1908 the Parish House—so-called—was completed. It consists of two guest-rooms on the ground floor—one for men and one for women—with a covered passage ten feet wide between. On the second floor, where there are eventually to be seven bedrooms, for the accommodation of men from the country whom we hope can come for station classes in the winters, is the temporary chapel, forty-seven feet long and twenty-five feet wide. Here all the church services are held. On Easter Day an attendance of 153—the largest for the year—packed every available foot.

The experience in Wusih would seem to prove that in a work such as this the attendance at services is influenced not a little by the size of the church building. For the seven years—nearly—that the chapel occupied a ten by thirty-foot room in the rented school building the attend-

ance was small, though toward the end it tended to crowd us out; for the six months that it occupied the parlor and dining-room of the mission residence there was a perceptible increase; since it has been in its present quarters the attendance has doubled, and is still growing.

At the present time a building for all of the woman's work is just being completed, at a cost of about \$1,800 gold. A guest-room 25x20, a girls' day-school 16x23 feet, a dining-room and a small servant's room fill the first floor. On the second floor there are three larger rooms on the front side, to be occupied by Mrs. Sung, another Bible-woman and the girls' teacher, when the latter two shall come. Back of a hall running the width of the building are four small bedrooms that are to be used for women from the country who will come for instruction in the winters as the men do in the other building. For the present Mr. Tsang is to bring his family to this building for the summer months, removing back to his preaching-hall in September.

On St. Andrew's Day a large temple bell, over four feet high and weighing nearly 1,000 pounds, cast here in Wusih, was given by Mrs. Mosher in memory of her brother, Lewis Stewart, who died a year ago. The bell has a beautiful tone, and when the tower now building for it—which is double the height of the one that has been tried for several months—is finished, the sound of the bell will carry for a long distance.

Recent gifts are: A new stereopticon, with acetylene generator, which will be useful in the evangelistic work; also a Singer sewing-machine, which is to be placed in the new women's guest-room, under the care of Mrs. Sung, for the use of our Christian women. Nearly all of the women do all of their own sewing, and some of them make their living by it. If their burdens are lightened and their pitifully small incomes increased a little by this means, at the same time that they learn to make themselves at home in the guest-room, the gift will be

of great value to us. Through the kindness of Bishop Graves, who applied some of his special gifts to it, a gate-house and chair-house have been erected, and the main gate rebuilt after being damaged by the burning of the mat-shed that did temporary service for several months.

I must tell you about a family in Lok-chui-jau, all communicants, who are well-to-do farmers, and have offered a piece of land at the edge of the village, which it is hoped will be transferred to the mission shortly. The Wusih branch of the "Emmanuel Movement" had an unintentional beginning in this family. The mother was very ill, probably with typhoid fever, unconscious a part of the time, and being dieted by the country doctor (?) on olives and raw pears. Her one desire was that she might receive baptism before she died, and I went and administered it to her. She recovered. Some fifteen months later the step-grandson of another farmer, also a communicant, was brought to the dispensary, anæmic and weak, for treatment; and baptism was asked for for him so that he might get strong and well, and be able to work on the farm. This was felt to be one duty more than baptism could rightly be called upon to perform, and the request was refused, though the people were told frankly that they should pray as well as obey the doctor. The boy has since become well, and has been baptized. It will, perhaps, be the end of this sort of Emmanuel Movement.

The growth in the work in Wusih, as far as figures can show it, will be seen in my report. What this fails to show, however, is the gradual growth of the Christian environment—a very real thing, and one which is seen easily by the missionaries living in close contact with the people. For example, while there have been six baptisms less this year than last, there have been five more infant baptisms—and the coming of the infant means that the father has interested the rest of his family. The infant of a Christian father is baptized immediately when desired, and it nearly al-



FOUR GENERATIONS OF CHRISTIANS AT
WUSIH

ways means that the whole family is coming. It may be stated as an axiom of mission work that three persons in one family is evidence of more solid growth than five persons in five families would be; that the family and not the father shall be considered the *unit*, is the desire of every missionary heart. Again, a hopeful sign is found in the fact that not only do the seven confirmations during the year show the largest number in any year yet, but that in the past three years of twenty adults baptized fifteen have already been confirmed. This is a healthy proportion.

I feel as I write that the work grows, steadily and solidly, though slowly, and that after a few more years we shall have such a foundation that the growth will be in geometrical rather than as now in arithmetical progression. There is every reason for confidence and hope.

AN EXPLANATION

DESIRING to introduce and make familiar to our Church people the names and faces of those who are their representatives abroad, we give from time to time in *THE SPIRIT OF MISSIONS* brief sketches and pictures of the new volunteers for distant fields. Like all who attempt to introduce persons they do not know to people who do not know them, it occasionally happens that *THE SPIRIT OF MISSIONS* finds itself in error. Such an instance occurred in our November number, when good Bishop Cheshire, on opening the magazine, was confronted with an absolutely strange person purporting to be his



Miss Elizabeth T. Cheshire

eldest daughter. Who that person really is, the Editor has not yet himself discovered, but we have the testimony of the bishop and of a photograph that it is not Miss

Elizabeth Cheshire. To rectify our mistake as far as possible, we are printing in this issue pictures of the two daughters of the Bishop of North Carolina, who have just taken up work in China—Miss



Miss Annie W. Cheshire

Elizabeth T. Cheshire, who is at St. Hilda's School, and Miss Annie W. Cheshire, who has gone to Wusih.

Surely, the example of the clergy in giving their own sons and daughters to the work of the Church's Mission, not fearing for them the hardships and lack of worldly recompense which in the work of the ministry they have themselves experienced, ought to be an inspiration and a rebuke to the parents who sometimes would withhold this greatest and best gift.

A NATIONAL MISSIONARY CAMPAIGN

UNDER THE AUSPICES OF THE LAYMEN'S MOVEMENT

FROM October 16th to December 14th conventions of the Laymen's Missionary Movement were held in these eighteen centres: Buffalo, Bristol, Tenn., Cleveland, Richmond, Worcester, Providence, Boston, Washington, D. C., Baltimore, Philadelphia, Harrisburg, Scranton, Hartford, Portland, Me., Reading, Detroit, Syracuse, Schenectady.

They were attended by nearly 25,000 enrolled members, each of whom paid the \$1 registration fee for the convention privileges, and by several thousand other men who did not register, but showed their good will and interest by coming to one or more of the sessions.

Some Churchmen Who Took Part

Churchmen, both clerical and lay, took a prominent part in the preparations for most of the meetings and on the convention programmes. In Richmond and Philadelphia the chairman of the executive committees were Churchmen. In Washington the chairman of the general committee was a Churchman. In Washington, too, Bishop Harding, the Rev. Dr. McKim and several of the clergy took a large share in all things connected with the convention, and before its close Bishop Harding was recognized as the leader of the occasion. In Worcester, Bishop Vinton presided at the sectional conference of Churchmen. Bishop Talbot's presence and addresses at Scranton and Reading were most stimulating. In the latter city he conducted the daily devotional services for the convention in connection with the week of prayer. Bishop Williams carried the Detroit convention to a high plane at its first session by an address

on the spiritual significance of the movement. It was to Bishop Darlington's ability to devise and help in the execution of large plans that the Harrisburg convention owed much of its success. He had an able lieutenant in Mr. James M. Lamberton, president of the National Conference of Church Clubs. The Harrisburg Diocesan Church Club abandoned its autumn dinner when the date was found to conflict with the Laymen's convention. In Buffalo, the Rev. Dr. Regester, president of the Standing Committee, joined with a number of the leading clergy and laity in insuring that the Church should have a leading part in the occasion. Bishop-coadjutor Murray when asked in Baltimore whether he would give the Movement his backing replied "No. I propose to lead in it." So, too, in Syracuse, Hartford, Philadelphia and Schenectady, bishops and clergy as well as leading laymen joined with other Christian men in the effort to bring home to the entire community its religious responsibility for the world.

Among the Churchmen taking a place on the convention programmes, in addition to those already named, were Bishop Lloyd, the Rev. F. L. H. Pott, D.D., the Rev. R. W. Patton, Mr. George Wharton Pepper, Mr. S. F. Houston, Mr. John W. Wood, Mr. William Jay Schieffelin and Mr. Silas McBee.

The conventions are unofficial in character. Practically any man who desires may become a member by paying the enrolment fee. It is not necessary to be elected as the representative of a congregation. There is little voting and that has to do only with the details of convention plans and with the recommendations for securing an increase in offerings and maintaining the work inaugurated by the convention.

A Typical Laymen's Convention

The conventions have followed a common plan. The first session has been a men's supper or dinner, informal and simple in character. Each man paid for his ticket. This relieved him from any sense of obligation and emphasized the importance of the occasion. For it is a demonstrated fact that what a man pays is much more likely to enlist his interest than what is given him. In most instances the largest places available were inadequate to accommodate all the men who wished to attend this opening dinner. In Baltimore 1,500 men were present; in Philadelphia more than 1,300; in Detroit 1,000. Places no larger than Scranton and Harrisburg found it possible to bring together 900 men, with more wishing to come but unable to secure accommodations. In Syracuse 1,200 men were seated at the tables in the spacious new gymnasium of Syracuse University, but 200 others had to be provided for in another building, joining the main body later for the speaking. Quite apart from anything else these dinners did good in supplying an ocular demonstration of the virility of the Christian forces of a city. They brought men of various communions together in helpful comradeship. They were often the means whereby men who knew each other in business learned that they had an unsuspected common interest. But the real purpose of the occasion was to assemble

a large and representative company of men before whom might be laid some of the outstanding facts of the missionary enterprise. After addresses on the attitude of the mission boards to the Laymen's Movement, and on the relation of men to the mission of the Christian Church, Mr. J. Campbell White, General Secretary of the Movement, generally spoke on "America's World Responsibility." By a masterly massing of facts and figures he would show what is being attempted in the foreign field to-day, how inadequate it is to give all men a chance to hear the Gospel in this generation, what needs to be done and what is the share of American Christians in meeting that need. This address, illustrated and enforced by charts, has made a profound impression upon thousands of men and has brought them back to discuss what they could do to discharge their responsibility.

A Statistical Reminder

The necessity for more vigorous effort was made plain, too, by the statistical card which each man found at his plate. It showed the amounts given by the congregations of the city, grouped by communions, for current expenses, for home missions and other benevolent objects and for foreign missions, with the number of communicants and the annual *per capita* gift for work abroad. Here is a typical card showing the facts in a city which shall be nameless:

	No. of Communicants	Congregational Expenses	Missionary and Educational Work in America	Average Per Capita Foreign Missions	Average Per Capita Foreign Missions
Baptist	6,043	\$54,015	\$10,222	\$3,163	\$0.52
Christian	537	7,200	1,950	3,100	5.77
Church of Christ	500	3,529	24	381	.76
Congregational	2,285	53,071	16,221	2,682	1.17
Dutch Reformed Church in America	110	2,300	205	100	.91
Episcopal	7,546	77,919	12,134	2,727	.36
Evangelical Association	400	5,954	422	97	.24
Evangelical Lutheran	1,344	10,174	696	306	.23
German Evangelical Synod of N. A.	6,633	31,079	2,523	419	.06
Free Methodist	125	1,340	227	214	1.71
Methodist Episcopal	8,387	73,908	21,722	7,972	.95
Presbyterian	9,275	113,726	37,678	10,898	1.17
Reformed Episcopal	70	956	71	70	1.00
Reformed Church in U. S. A.	441	2,322	235	141	.32
United Presbyterian	625	4,084	1,819	289	.46
Total	44,321	\$441,577	\$106,149	\$32,559	\$0.74

The average *per capita* gift for work abroad from congregations of the Church, as shown on this card, is somewhat higher than in a number of other cities, and considerably lower than in two or three. The lowest *per capita* for the Church in the eighteen cities was 24 cents; the highest \$1.94. These included offerings from all sources—congregations, individuals, Sunday-schools, branches of the Woman's Auxiliary and for "specials." A huge screen with these figures painted upon it hung before the convention during its sessions.

The first morning was generally given to addresses by missionaries from the field, telling of conditions, achievements and needs. In the afternoon plans for bringing a congregation to its highest missionary efficiency were discussed—such as the formation of a vigorous missionary committee, the distribution of literature, the promotion of mission study and intercession. Then followed a discussion on an adequate plan of missionary finance in which the advantages of a weekly offering for missionary work were convincingly set forth. At night addresses on particular fields and general subjects helped to deepen the impressions made during the day sessions.

On the second morning the personal responsibility of men to render Christian service was enforced, ending with the consideration of the question, "What should this convention undertake to do?" At this time there was introduced a series of resolutions prepared by the local executive committee on the preceding day after a careful survey of the situation. These resolutions named a sum which it was recommended that all congregations should endeavor to give during the next twelve months, and suggested plans for accomplishing the result.

These resolutions were referred to the conferences held in the afternoon, when the men of each communion met to consider what they would do to insure larger offerings from their congregations. Each conference decided upon an amount it would recommend should be given. At the final convention session in the evening reports from these conferences were

received and addresses were made upon such themes as the reflex influence of missions and God's call to men to live for Him and to serve His children.

It will thus be seen that a convention of the Laymen's Missionary Movement is in one sense a missionary mission. On the statement of facts from the field it bases its appeal for more adequate support of the enterprise and then drives home the truth that God calls not only for men's money but for their whole life service.

What Some Churchmen Say

Churchmen who have attended these conventions have given strong testimony of their value. Bishop Darlington, of Harrisburg, writes:

"While the meetings were professedly for laymen, I think the greatest benefits have come to myself and our clergy, in giving us a more accurate and up-to-date knowledge of the work of all Christian bodies, and filling us with enthusiasm to go ahead and show that the old Mother Church of Christendom is ready to do her part in evangelizing the world, and that her apostolic ministry have still an apostolic zeal and love for souls.

"Our clergy and laity at our after-meetings held in St. Paul's and St. Stephen's Churches voted unanimously to raise our gifts 65 per cent. in this neighborhood, but our enthusiasm I think has been increased several hundred per cent.

"The clergy who do not attend every session when the Laymen's Missionary Movement comes to their neighborhood miss far more than they know. Our best and staunchest Churchmen were the ones most regular in attendance and most in evidence in all the proceedings."

The Rev. Dr. McKim, president of the House of Clerical and Lay Deputies in the last two General Conventions, says:

"The Laymen's Missionary Movement has made a profound impression upon the men of Washington. Nothing in my experience of twenty years here has equalled it. Many of the laymen of my own parish are deeply stirred. For twenty years I have been preaching missions in this parish, and the gifts of my

people have been as large, perhaps larger, to foreign missions than those of any other parish in this diocese; but through the influence of this Movement, and through the diligent canvass of a committee of twenty-one laymen, re-enforcing the message of the pulpit, it looks as if the gifts of this parish to missions, domestic and foreign, would be, for the year ending next Advent, at least three times as large as last year.

"I consider the spiritual influence of the Movement of still greater importance; in particular it has distinctly brightened the horizon for Christian unity."

Bishop Talbot voices the experience and the hope of many Churchmen when he says:

"The work of the Laymen's Missionary Movement, both at Scranton and Reading, two of our largest centres of population, was most inspiring and helpful. I found myself constantly regretting that every clergyman and layman in my diocese could not be present, and catch the contagion and uplift of the Movement. I regard it as the most hopeful and significant movement of our time. Heartily endorsed by all of our Church papers in England and America, and by our Board of Missions, it gives our Church a unique opportunity of leadership in a world-wide crusade for missions. May its influence widen until every clergyman and layman is reached."

Dr. Matthew D. Mann, the distinguished surgeon of Buffalo, says of the convention there:

"The Laymen's Missionary Convention produced a most profound impression on the religious life of Buffalo. Never have the men of our own Church been so deeply stirred as they have been by this Movement. The clergy, almost without exception, took a great interest in the meetings, and there was a large attendance of our laymen, 212 having registered as delegates.

"There was nothing said or done at any of the meetings to arouse any feeling of opposition or to offend any prejudice or cherished belief. The utmost harmony prevailed, and we all met on the

common ground of being followers of the same Master and being concerned in the extension of His Kingdom."

Richmond's Good Work

Richmond has done the most complete work so far in connection with this national Movement. The 925 members of the Richmond convention found that 33,000 communicants gave last year \$36,000 to foreign missions, an average of \$1.09 *per capita*. They determined to work for an advance to \$60,000 for the next twelve months. Within a few days after the convention adjourned congregational meetings of men were held to plan for a canvass of each congregation to secure subscriptions on a weekly basis, payable, weekly, monthly, quarterly or annually, as the donor preferred. In less than a month the committees reported subscriptions totalling more than \$62,000, with a number of reports still to be made.

In one of our Church congregations the first two men approached subscribed as much as the whole congregation gave last year, while the first seventeen subscriptions amounted to more than twice as much as the congregation gave last year. All the Church congregations were asked to increase from about \$7,000 to \$14,000 for foreign missions. They not only expected to do this, but to give \$8,000 for domestic missions, too. Local work in city and diocesan missions is feeling the stimulus of this enlarged giving for work at a distance, and the outlook is for greatly increased gifts for Church extension work in Virginia as well as more money for congregational expenses.

The Winter and Spring Campaign

Early in January the national campaign reopens in New York and then extends west, and south. With a brief break in Holy Week and at Easter the conventions will continue through April and will lead up to the great national congress in Chicago, May 3d to 6th,

when fully 5,000 commissioners from all parts of the country are expected. The

places and dates of the coming conventions are:

January

New York City, 9-16
Greensboro, N. C., 12-14
Columbia, S. C., 17-19.
Pittsburgh, Pa., 20-23
Macon, Ga., 21-23
Wheeling, W. Va., 25-27
Dayton, O., 25-27
Huntington, W. Va., 27-28
Cincinnati, O., 28-30
Nashville, Tenn., 28-30

February

Louisville, Ky., 1-3
Jacksonville and Tampa, Fla., 1-3
St. Louis, Mo., 3-6
Montgomery, Ala., 4-6
Memphis, Tenn., 8-10
Jackson, Miss., 8-10
Little Rock, Ark., 11-13
New Orleans, La., 12-15
Oklahoma, Okla., 15-17
Shreveport, La., 16-17
Wichita, Kan., 18-20
Houston, Tex., 18-20
Topeka, Kan., 22-24
San Antonio, Tex., 22-24
Kansas City, Mo., 24-27
El Paso, Tex., 27-March 1

March

Colorado Springs, Col., 2-4
Denver, Col., 3-6
Phoenix, Ariz., 4-6
Salt Lake City, Utah, 8-10
Los Angeles, Cal., 8-10
Fresno, Cal., 12-14
Cheyenne, Wyo., 13-14
Sacramento, Cal., 14-16
Lincoln, Neb., 15-17
San Francisco, Cal., 17-20
Omaha, Neb., 18-20
Sioux City, Ia., 22-24
Mitchell, S. D., 29-31
Portland, Ore., 29-31

April

Davenport, Ia., 1-3
Moline and Rock Island, Ill., 1-3
Tacoma, Wash., 1-3
Seattle, Wash., 2-5
Milwaukee, Wis., 5-7
Peoria, Ill., 8-10
Spokane, Wash., 8-10
Indianapolis, Ind., 12-14
Butte, Mont., 12-14
Billings, Mont., 15-17
 Fargo, N. D., 19-21
Duluth, Minn., 22-24
St. Paul, Minn., 26-28

May 3d-6th—National Missionary Congress, Chicago, Ill.

THE AMERICAN CHURCH INSTITUTE FOR NEGROES

By the Reverend Samuel H. Bishop, Secretary

THE Institute having determined to extend its work by entering into relation with three schools in addition to those for which it has been working since its organization in February, 1906, the Board of the Institute asks the courtesy of THE SPIRIT OF MISSIONS for a brief restatement of its purposes and work.

As stated in its first announcement its purpose was the supervision of the educational work conducted under the auspices of the Church among the Negroes. It was to enter as soon as possible into some kind of organic relationship with the various schools established either by the dioceses or by Church men

and women, in order that a collective unity might be given to the work and that the Church might become conscious of her responsibility for the uplift, moral and spiritual, of the Negroes, as well as of her opportunity to aid in their practical training for useful life.

Up to the date of the recent action of the Institute's Board it has confined its work to three schools: St. Paul's Normal and Industrial School, Lawrenceville, Va., that school being primarily industrial and normal; St. Augustine's School, Raleigh, N. C., representing normal, academic and collegiate training; and the Bishop Payne Divinity-school, Petersburg, Va., representing

special training for normal and spiritual leadership and the education of the colored ministry of the Church. It has now added three more industrial schools: St. Mary's School, Vicksburg, Miss.; St. Mark's, Birmingham, Ala.; and St. Athanasius's School, Brunswick, Ga. These additions make the Institute's work really representative of the whole field of the Church's educational activity on behalf of Negro youth; and the Institute asks for a larger place in the loyalty of the Church to her missionary work.

What the Institute hopes to do in the future is best indicated by what it has done in the past, which for brevity may be stated as follows:

It has been the purpose of the Institute to work through the boards of directors and the principals of the schools, doing nothing without their full consent, and suggesting only such things as were possible in the situation and as could command the approbation and co-operation of the authorities of the several schools. The Institute has had the cordial and magnanimous support of the bishops of the dioceses concerned and of the boards and principals of the schools.

The Institute has helped the schools in such matters as the refunding of St. Paul's debt at a lower rate of interest than it had been bearing; the reorganization of the financial administration of St. Paul's and St. Augustine's; new curricula for both schools; better teachers; the reorganization of the normal department of both schools in order to more efficient training of those who are to be teachers; a broader curriculum at the Bishop Payne Divinity-school, involving training of the students in forms of religious and social service and offering special courses for boys not fitted to take the regular course; special training of promising teachers in summer schools; a fund for the use of certain specially competent students in Sunday-school and mission work during the summer; three teachers' cottages at St. Paul's School; a laundry at St. Augustine's School; the refitting of the old chapel at St. Paul's for a practice school

for the normal department; and it is now about to erect a new domestic science building at St. Paul's.

To aid in carrying out these suggestions of improvement and to help bear the expense involved, the Institute has appropriated to the schools something over \$67,000. The Institute has attempted to help these three schools to a grade of work such as that being done by the best schools in the South; and it believes that these schools are deserving of the same kind of support from Churchmen which Hampton and Tuskegee are getting from their constituencies.

BOOK NOTICE

WINNERS OF THE WORLD. By Mary T. and William E. Gardner. Old Corner Book Store, Boston, Mass. Paper, 35 cents. On sale at Educational Department, Church Missions House, 281 Fourth Avenue, New York.

“WHAT will stir the hearts of our boys and girls?” That is the question which Sunday-school teachers and Junior Auxiliary leaders are always asking as they look for missionary textbooks, and that is the question which Mr. and Mrs. Gardner have most successfully answered in “Winners of the World.” In a little book of only 238 pages there is told the story of the world being won for Christ. “The course centres about an outline map of the world and each lesson deals with some heroic character or characters, who as Christian soldiers aim to win the peoples of a certain country to Christ.” Boys and girls, quick to give hero-worship, can hardly fail to be stirred to interest and one hopes to action by the story of Christian heroes such as St. Paul, Boniface, Carey, Judson, Gardiner, Livingstone, Mackay, Paton, Patten, Ingle and many others, told as they are in this book. Teachers and leaders who want to make the boys and girls “see the world, part of it won, part of it waiting for Christ,” will find “Winners of the World” a most helpful and successful text-book.

A CONSECRATION IN BRAZIL

THE eleventh annual Council of the Brazilian Episcopal Church met on the 15th of October in Pelotas, with an attendance of sixteen out of our twenty clergy. On Friday and Saturday, the first two days, the meetings were held in the now disused Chapel of the Redeemer; but the sessions of Monday, Tuesday and Wednesday in the new church.

On Sunday, the Nineteenth after Trinity, October 17th, the Church of the Redeemer "was consecrated by the bishop and fifteen clergy"—as a daily paper put it. The procession passed from the robing-room to the tower entrance, where they were met by the vestry and lay delegates. The service, taken from the Prayer Book, had been printed previously on leaflets and distributed. It was heartily rendered by the large congregation present. The sentence of consecration was read by the Rev. John G. Meem, B.S.C., the preacher being the Rev. Wm. Cabell Brown, D.D., epistoler, the Rev. W. M. M. Thomas, B.A., gospeller, the Rev. A. V. Cabral. Morning Prayer was read by the younger clergy who had been connected with the parish, the Rev. Messrs. Cunha, Krischke, Silva, Mello and Ferreira. The bishop was celebrant and the number of communicants between 100 and 200, while the church was more than comfortably filled by the congregation.

At 3 P.M. there was again assembled a large congregation at the children's service at which addresses were made by the Rev. Mr. Krischke (formerly a Sunday-school boy in Pelotas), the Rev. Mr. Guimarães, of Bagé, and the bishop. At 7:30 Evening Prayer was said, and the Rev. A. V. Cabral, of Trinity, Porto Alegre, preached. In the translated phrase of the chief daily paper of Pelotas: "After the magnificent sermon of our distinguished fellow-citizen, his Excellency, Bishop Kinsolving, began

the beautiful and solemn service of confirmation. On that occasion nine persons received the imposition of hands (among them Mr. Meem's first-born son). At all the services the attendance was great, filling completely the large interior of the church. At the evening service the congregation was more than 600. Many besides turned from the door, having found entrance impossible."

In such fashion was the new Church of the Redeemer consecrated and used during the first day of its existence, it having been finished at midnight on Saturday, October 16th. Let those who read this judge whether it fills a need or is a mere ornament.

To quote again from the daily press: "The new church, which is pure Gothic,



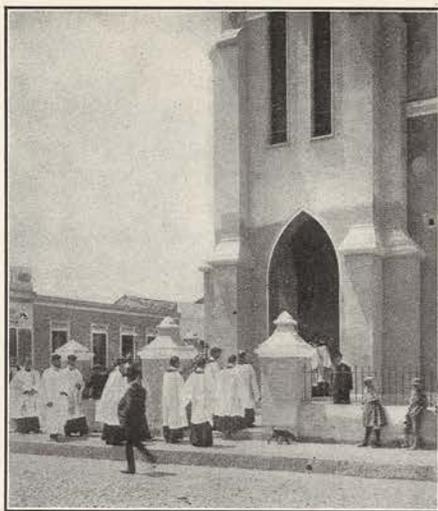
THE CHURCH OF THE REDEEMER,
PELOTAS, BRAZIL

measures 28 metres (93½ feet) in length of nave, by 11 metres (37½ feet) in breadth. The choir is 7x7 metres (23½x23½ feet), thus giving a total length of 116½ feet, interior measurement. It affords a seating capacity of somewhat less than 400. The tower rises to the height of 27½ metres (91¾ feet). Except the single tubular chime, which came from England, and the windows, which came from the United States, everything needed for the construction of the church was supplied here. The tubular chime measures 3 metres in length and weighs 220 pounds. The windows are of beautiful tones and have appropriate symbols and texts. At night, when illuminated, both symbols and texts are clearly visible to all passers-by.

"The master brick-layer was Senhor Francisco Marques and the chief carpenter was Senhor Polybio Ribeiro. The engineer-architect was the Rev. Dr. John G. Meem, who besides his course of theology is a graduate of civil engineering. The beautiful Church of the Redeemer is a work of art and adds greatly to the attractiveness of our city."

The funds for the erection of the new church came from three sources: First, from the offerings of the congregation, which they have accumulated with signal self-devotion during many years past; second, from two generous offerings, one by a communicant in Norfolk, Va., more than seven years since, and another by Mrs. E. Walpole Warren, of New York, in memory of her husband, under whose mission-preaching Mr. Meem was led to the ministry of the Church; and lastly, from the Men's Thank-offering in Richmond.

As compared with the cost of Trinity Church, Porto Alegre, and of the Church of the Saviour, Rio Grande, the new church is a marvel of economy, due to Mr. Meem's wise and efficient oversight. A year was spent in its construction, which is likewise a marvel of rapidity in this land of *festina lente*. In the deepest sense of the words the church is the product of Mr. Meem's brain and heart and prayers. Every brick and arch and



Procession of clergy entering the church at the time of the convocation

beam was laid under his personal direction. He was the sole designer, architect and constructor. With a few bricklayers and carpenters he has achieved a structure whose grace and beauty excite the highest praise, whose exterior and interior are inspiringly expressive of the spirit of worship and devotion, and whose strength betokens endurance for generations.

From Sunday to Wednesday, inclusive, services were held each evening by the bishop and clergy, the preacher being one of the visitors. Large congregations continued to the end. On the evening of St. Luke's Day a sermon of signal lucidity and historic grasp was preached by the Rev. J. Mozart de Mello on the credal text: "I believe in the Holy Catholic Church." The daily papers gave several columns each day to the council and published excerpts of the sermons preached. The comments made on council and church were kindly and generous.

The following is taken from the close of a two-column article in the *Diario Popular*, and is said to be from the pen of a young army officer (a member of the Methodist communion): "And now as the splendid result of such efforts for the

propagation of its blessed seed, the Brazilian Episcopal Church erects in the heart of this city of rich traditions an imperishable monument of victory, the holy temple of its superb faith.

"As a Christian and a Brazilian I rejoice with a just and uplifted joy in beholding this temple of divine reconciliation, with its strong tower pointing silently to God. It affords an edifying lesson of the vanity of the passing things of the world and of the attainable aspiration for things moral and sublime.

"May there fall upon it, along with the night dews and the diamond shafts of starlight, the blessings of heaven above; and may it be to the people of Pelotas a preponderating factor of moral progress and edification.

"May there gather in the near future under its high-arched roof multitudes, as in the primitive times of the Christian apostolate, thirsty for the words of con-

solation and love, evangelization and peace, humility and concord, which He holds for all sinners Who was yet without sin and Who is the Way, the Truth and the Life."

These frequent quotations from the press give, I think, in most signal fashion, the local point of view—which is, after all, what we most wish to ascertain. What such a solemnity means to ourselves we already know. The impression it makes upon those among whom we labor demonstrates if there be any correlation between our inner consciousness and external environment.

It seems legitimate to conclude that the Church here is not merely a voice crying in the wilderness with no answer save its own echo. Voices from the desert call back to us. They show susceptibility to the age-long Catholic methods and message. They betoken new visions of the new day.

NEWS AND NOTES

IN an article in the August number of *THE SPIRIT OF MISSIONS* the Rev. Edward P. Newton, of Valdez, describing the work of the Red Dragon Inn at Cordova, said: "The reading table at the Red Dragon is not so well stocked with magazines and papers as I wish it were. At Valdez I am much better supplied, and the opposite should be the case, as the Red Dragon has ten to one as many visitors as the Valdez rectory."

Mr. Newton now writes: "Mr. Ziegler has been a bit snowed under by the generous response to the August appeal. We have to call in a wagon to handle our mail now. I was in Cordova the first of the month and we sorted, packed and sent out eight sacks of reading matter. It took four of us an afternoon to do this. The prompt and generous response to the appeal was most gratifying as showing the real interest of people in the men in Alaska and in our work."

THE Rev. W. W. Steel, Archdeacon of Havana, who has been in this country securing funds to replace church buildings destroyed in the Isle of Pines and on the western end of Cuba by a recent hurricane, writes, just as he is starting back to the field: "The more I hear from Guaniguanico the worse the story grows. About all the people lost their homes and much property; some were personally injured—many were out in the terrible storm all night, and yet, when they wrote me about the disaster, all they said was: 'The chapel was destroyed in the storm; what shall we do about the next service?' Not a word about their own sufferings and loss!" Archdeacon Steel secured nearly \$2,000, which will do much toward helping to meet the situation, though it will not fully cover all that ought to be done at present.

MR. WILLIAM B. CLEVELAND, Jr., of Houston, Tex., who has been acting as the treasurer of the fund for the relief of the famine-stricken people of Mexico, acknowledges the receipt to December 9th of \$2,812.87. This has been entirely expended in the purchase of supplies. Through the kindness of two Houston business men, everything has been purchased at wholesale rates, and has been shipped into Mexico without charge.

AT a recent week-day Communion service in Yampa, a small town in Routt County, Col., held by the Bishop of Western Colorado, one of the worshippers was a young Irishman from a ranch seventy miles away, who had come to the town for some farm implements. It was the first service this young Churchman had been able to attend since his coming from Ireland, more than a year and a half before. His ranch is thirty miles from the nearest post-office. This service was also the first Communion service held in this part of the state for six months.

THE rector of St. James's church, Pulaski, in the Diocese of Central New York, has adopted an interesting plan for circulating missionary information. He has ordered one hundred copies of *THE SPIRIT OF MISSIONS* each month for the next year and proposes to bind it with the monthly issues of the diocesan magazine and of his own parish paper. The plan is worth while. How many others will try it?

AVERY large congregation was present in St. James's Cathedral, Toronto, Canada, on November 30th, when the Rev. W. C. White was consecrated Bishop of Honan, China, being the first Missionary Bishop sent abroad by the Canadian Church. The service was fully choral, and the ceremonial was carried out in the usual manner, with all the dignity and grace which the ritual

prescribes. Archbishop Matheson, of Rupert's Land, officiated, and the other bishops assisting were Bishop Farthing, of Montreal; Bishop Du Moulin, of Niagara; Bishop Mills, of Ontario; Bishop Sweeney, and Bishop Reeve, of Toronto.

ARECTOR in Massachusetts writes: "This none too strong parish was blessed of God last year in giving outside the parish the exact amount that was spent within the parish, and help in the way of speakers from the Missions House will keep them to at least that this year."

JUST before Christmas this pleasant message reached the Editor from the other side of the Atlantic: "I have pleasure in enclosing \$1 for my 1910 subscription. I have been a subscriber to *THE SPIRIT OF MISSIONS* for about thirty years and would be very sorry to be without it. I think it becomes more interesting every year."

BISHOP KNIGHT, who has just returned from a visit to the Canal Zone, reports the confirmation of 221 candidates, all but thirteen Negroes.

AT the meeting of the Missionary Council of the Department of New York and New Jersey, held at Utica, N. Y., on October 27th, the following memorial was introduced by the Rev. Dr. Alsop, and by vote was referred to the Board of Missions with an expression of the sympathy of the Council:

WHEREAS, arrangements entered into between Turkey and the other Signatory Powers in the formation of the Treaty of Berlin, in 1878, provided for the introduction of definite forms in the administration of the Turkish Government, so far as the protection of Christians was concerned, these reforms to be superintended by some of the Signatory Powers; and

WHEREAS, these arrangements have not been carried out, but many thousands of Christians, mostly Armenians, have been barbarously murdered by Moslems, with little protest from outside except expressions of sympathy for the sufferers; and

WHEREAS, these conditions have long been a flaunting disgrace before the civilized world; and

WHEREAS, the time has now passed for the mere passing of resolutions,

We, the members of this council, call these facts to the definite attention of the governments of Christendom, and especially the Signatory Powers of the Berlin Treaty, and urge them to take into most careful consideration these conditions, with a view to effective action that shall afford protection in Turkey to the Armenians as a race and to Christians as a whole.

THE Church Laymen's Union plans to hold a missionary conference in Pittsburgh, February 25th to 27th, 1910. The conference "will be held, not to hear addresses intended to inspire and inform, but to plan how laymen may best help their rectors in their own parishes, their bishops in their own dioceses, the Board of Missions in its work throughout the world."

Appreciation from Alaska, or anywhere else, is always welcome. Deaconess Carter, of Allakaket, says:

OUR Indians would rather have a copy of THE SPIRIT OF MISSIONS to look at and talk over than any book or magazine we can give them. I do not mean that they can read it, but they love to look at the pictures and ask questions about them. And we are very fortunate in having three or four copies coming, but you know up here we are usually three or four months behind.

Here are three evidences of the effect of the Gospel in the heart of China:

IN one of the stations of the Shensi mission, a heathen man was asked whether he saw any good points about the Christians. "Yes," he said, "there are three things I am bound to admire: (1) There is no need to watch our crops around their village; (2) they neither sow, sell, nor swallow opium; (3) they cause little trouble in paying their taxes."

IT is estimated that of Japan's population of 50,000,000, fully three-fifths, or 30,000,000 people, are not within reach of present Christian work. Three provinces, with a population of nearly 4,000,000, have no resident missionaries. Five other provinces, containing 5,000,000 people, have only seven missionaries.

A MISSIONARY PILGRIMAGE

DURING the summer of 1910 a party of Americans will cruise in the Mediterranean to visit American colleges, missions and hospitals in the Near East. They will use the handsome steam yacht "Athena" to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut and Cairo in Egypt. The party will have sufficient leisure to enjoy the art of Greece, the inspiration of the Holy Land and the Egyptian temples up the Nile. Professor Harlan P. Beach, of Yale, will lead the missionary thought of the whole trip. Before the Missionary Cruise, the group will attend the Edinburgh Conference and the Passion Play at Oberammergau. The itinerary and programme have been planned by a large committee of missionary board secretaries. Membership is by private invitation. Particulars can be obtained from The Corresponding Secretary, 281 Fourth Avenue, New York.

THE MEETING OF THE BOARD OF MISSIONS

December 14th, 1909

THE Board of Missions met at the Church Missions House on Tuesday, December 14th, the Bishop of Albany (vice-president) in the chair. The following members were present: The Bishops of Pennsylvania, West Virginia, Pittsburgh, Bethlehem, Ohio, Massachusetts, Rhode Island, Long Island, Newark and New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks, Storrs, Smith, Manning, and the Rev. Mr. Miel; Messrs. Low, Mills, Chauncey, Goodwin, Mansfield, and Admiral Mahan, and Messrs. Butler, King, Morris, Pepper, Pruyn, Ryerson and Houston; of the honorary members, the Bishops of Asheville, Kyoto, Salina and South Dakota. Mr. William Jay Schieffelin, representative of the Second Department; the Rev. T. J. Garland, secretary of the Third Department, and the Rev. C. C. Rollit, secretary of the Sixth Department, were also present.

The Rev. Dr. Manning, rector of Trinity Church, elected at the November meeting to succeed the late Dr. Huntington, appeared for the first time and took his seat, as did Mr. Samuel F. Houston, elected to the vacancy in the Board caused by the death of the late George C. Thomas.

The Treasurer reported a slight gain in offerings during November, so that the income to December 1st is only \$11,000 less than the income to December 1st, 1908. He also reported the necessity of drawing upon the Reserve Funds to the extent of \$175,000 in order to meet appropriations. At this time of the year the expenditure is normal, while the income is entirely insufficient to meet the obligations.

Mr. George Wharton Pepper, acting on behalf of Mrs. George C. Thomas, handed to the Treasurer of the Board a check

for \$100,000 with which to create a fund in memory of the Board's late Treasurer, the income thereof to be at the disposal of the Board to meet its obligations.

The Advisory Committee, reporting upon an exhaustive statement for the Treasurer concerning the multiplicity of special appeals, recommended, and the Board adopted, a resolution providing that "no new appeals for specials should be authorized by the Board under present conditions."

The Rev. H. Percy Silver notified the Board of his acceptance of his election as secretary of the Department of the Southwest (No. VII). Upon nomination of the Missionary Council of the Department of New England (No. I), the election of the Rev. William E. Gardner, of St. James's Church, Cambridge, as Department Secretary was approved.

The Board had before it many communications from bishops in this country and, wherever possible, took affirmative action. An appropriation of \$1,500 was made to the Missionary District of South Dakota to make possible the addition of a general missionary to the staff.

Additional appropriations were also made to St. Paul's, Lawrenceville; St. Augustine's, Raleigh; St. Mary's, Vicksburg; St. Mark's, Birmingham, and to the Diocese of East Carolina for educational work among the Negroes.

Upon the request of the Bishop of Kyoto, the name of St. Agnes's School, Kyoto, was changed to "The Girls' High School of the City of Peace," this being the official name under which the school has always been registered in the Japanese Department of Education.

The Bishops of Asheville and Kyoto addressed the Board upon special needs in their districts, and their requests were referred to the Committee on New Appropriations.

The Bishop of Newark, the Rev. Dr.

Alsop and Mr. Elihu Chauncey were appointed to represent the Board, with the secretaries, at the conference of the secretaries and members of foreign mission boards, to be held in New York, January 12th to 14th. The Corresponding Secretary was appointed to represent the Board at the meetings of the Home Missions Council *vice* the former General Secretary.

To Mr. John Marston, who, with the late George C. Thomas, shared in the inauguration of the Sunday-school Lenten Offering, this message was sent:

Resolved: That the Board of Missions sends its hearty congratulations to Mr. John Marston upon the seventy-sixth anniversary of his birth on December 15th, with the assurance of its hope that his life may be spared for many years, and of its profound gratitude for the great service rendered by him to the Church in sharing with the late Treasurer of the Board of Missions in the inauguration of the Sunday-school Lenten Offering.

This resolution with regard to Archdeacon Thomson was also unanimously adopted:

WHEREAS, St. Thomas's Day, December 21st, marks the fiftieth anniversary of the arrival in China of the Venerable Elliot H. Thomson, Archdeacon of Shanghai,

Resolved: That the Board of Missions, on behalf of the Church in the United States, records its thanks to God for giving long life to this devoted servant and enabling him to render such long continued and self-sacrificing service on behalf of others; that it records its deep appreciation of the spirit of self-forgetfulness, of care for others, and of high devotion to duty that have marked Archdeacon Thomson's entire career in the Chinese empire; that to its congratulations

upon the completion of a half century of service it adds the hope that Archdeacon Thomson's life may be spared for many years, that he may continue to be, as he has ever been, an example to the Church at home of faithfulness to duty and an inspiration to his associates, and that he may live to see further victories achieved for our Lord in the land to which his life has been given.

The Committee on Audit and Finance reported that the Treasurer's accounts had been examined and found correct to December 1st.

†

Bishop Holly writes, under date of December 3d:

I WRITE now to say that in consequence of a great distress that has befallen the inhabitants of the Western Department of Haiti, where I reside, that I propose drawing \$50 on my draft in advance for January, 1910, in order to give some relief to those suffering from that catastrophe.

A cyclone, accompanied with floods of water coursing down the mountain streams, have spread a terrible devastation, such as the oldest inhabitant now living has never witnessed before.

In the plains outside of Port-au-Prince houses were carried away by the flood of water, with the inmates therein; the gardens being also devastated. Over 150 dead bodies of men, women and children have been recovered and buried, and the search for the recovery for more of the dead is still being pursued.

Members of our congregation at Coustard have had their thatched houses washed away, but so far as we have been informed, the destroyer death has not taken away any of our members at that station, but food for their subsistence has been taken away. I have collected some contributions, necessarily very small, to help meet the wants of those who suffer. Much is still to be done for that purpose.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. The Rev. William E. Gardner, Secretary-elect. Enters upon his duties February 1st. Cambridge, Mass.

Department 2. Cared for at present by secretaries at the Church Missions House.

Department 3. The Rev. Thomas J. Garland, Secretary, Church House, Philadelphia.

Department 4. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry Hopkins, D.D., 703 Ashland Boulevard, Chicago.

Department 6. The Rev. C. C. Rollit, Secretary, 4416 Upton Avenue, South, Minneapolis, Minn.

Department 7. The Rev. H. Percy Silver, Secretary. Address for the present, 281 Fourth Avenue, New York.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

Miss Isabel M. Emberley, of Fairbanks.

South Dakota

Bishop Johnson.

Wyoming

Bishop Thomas.

China

SHANGHAI:

The Rev. F. L. Hawks Pott, D.D., of Shanghai.

Mrs. Pott.

The Rev. John W. Nichols, of Shanghai. Available in Department 8. Address: 1215 Sacramento Street, San Francisco, Cal.

Dr. Angie M. Myers, of Shanghai.

Miss Margaret E. Bender, of Shanghai.

HANKOW:

The Rev. Arthur M. Sherman, of Hankow.

The Rev. A. A. Gilman, of Changsha. Available for State of Nebraska during January.

The Rev. R. C. Wilson, of Zangzok. Available for Department 4 during January, February and March.

Japan

Bishop Partridge, of Kyoto.

The Rev. I. H. Correll, D.D., of Osaka.

The Rev. Roger A. Walke, of St. Paul's College, Tokyo.

The Rev. Isaac Dooman, of Wakayama.

The Rev. W. J. Cuthbert, of Kyoto.

Deaconess Anna L. Ranson, of Sendai.

The Philippines

The Rev. Hobart E. Studley, of Manila.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Porto Rico

THE REV. F. A. WARDEN, on leave of absence for three months, sailed from San Juan by the steamer *Philadelphia* on December 8th and arrived at New York on the 13th.

THE REV. E. H. EDSON, returning because of illness in his family, sailed from San Juan by the steamer *Coamo* on December 1st and arrived at New York on the 6th. His wife and daughter preceded him. At the meeting on December 14th the Board of Missions accepted Mr. Edson's resignation to date from March 1st.

The Philippines

MISS ELIZABETH GIBSON, who was appointed as a missionary nurse at the meeting of the Board on September 28th, left San Antonio on December 16th and sailed from San Francisco by the steamer *Mongolia* on the 21st.

Shanghai

MRS. F. R. GRAVES, returning to the field, left Chicago on December 14th and sailed from San Francisco by the steamer *Mongolia* on the 21st.

MISS E. M. A. CARTWRIGHT, who was appointed on October 12th, sailed from London by the steamer *Sicilia* on October 23d and arrived at Shanghai December 9th.

MRS. LILIAN P. FREDERICKS, who spent a portion of her furlough in Europe, sailed from Glasgow by the steamer *Columbia* December 4th and arrived at New York on the 13th.

Hankow

THE REV. and MRS. JAMES JACKSON, returning after furlough, sailed from

London for Shanghai by the steamer *Nyanza* on December 4th.

MISS REBECCA R. HALSEY, returning to New York by way of Europe, sailed by the German Mail steamer which left Shanghai on November 13th.

MISS SADA C. TOMLINSON, coming home because of the illness of her mother, sailed from Shanghai for Vancouver by the steamer *Monteagle* on November 24th.

Tokyo

THE REV. JAMES CHAPPELL, on regular furlough, with his wife and two children sailed from Yokohama by the *Sado Maru* on November 24th, for England.

DR. THEODORE BLISS and wife left their home, Schenectady, N. Y., on December 24th, intending to sail from San Francisco by the steamer *Korea* on January 7th. Dr. Bliss is to be associated in the work at St. Luke's Hospital, Tokyo.

Kyoto

MISS MABEL L. BACON left Santa Barbara on December 23d and sailed from San Francisco by the *Tenyo Maru* on the 28th, for Kobe.

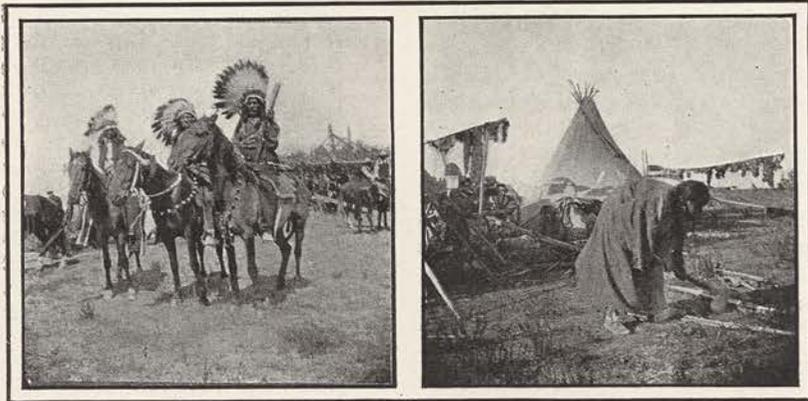
Cuba

AT the meeting of the Board of Missions on December 14th the employment by Bishop Knight of Mrs. L. Mendez as teacher in the Guantanamo school *vice* Mrs. Giribet, was approved.

THE REV. H. PERCY SILVER, who has accepted his election as Secretary of the Seventh Department, arrived in New York on January 1st. After two weeks spent in preparation he plans to go directly to the Seventh Department and begin his work.

THE WOMAN'S AUXILIARY

To the Board of Missions



OLD-TIME DAKOTAS

THE BEGINNINGS AND PROGRESS OF WOMAN'S WORK AMONG THE DAKOTAS

By Mrs. H. Burt

[A paper read at All Saints' School, Sioux Falls,
South Dakota, on the evening of October 11, 1909.]

WOMEN had a share in the earliest work of our Church for the Dakota tribe. There were three who entered upon this work, in Minnesota, as early as 1858, but work in this State was suddenly interrupted by what is known as the Minnesota Outbreak, and four years later we find most of the Santee part of the Sioux tribe settled on their present location close to the northern boundary of Nebraska. The work prospered more and more, until the handful of Christians became three congregations, and there was a flourishing and well-filled boarding-school for girls, called St. Mary's.

Meantime, their neighbors, the Yanktons, impressed by what they saw, urgently asked for a missionary. In

answer to the call the Rev. J. W. Cook came to them, and remained till the day of his death. Large numbers were in attendance upon the services and day-school from the first. Two Sisters, trained at the Bishop Potter Memorial House, Philadelphia, Sister Anna Prichard and Sister Lizzie Stitler, afterwards Mrs. Cleveland, were among the ladies associated with the work, also Miss Anna Baker, afterward Mrs. Gregory, and Miss Hicks, afterward Mrs. Cook. During 1871 Miss West was with them part of the time. She and Sister Lizzie, with the help of Mrs. Daniel Hemans, wife of the native deacon, for interpreter, instituted meetings for the instruction and improvement of the women. The next year a sewing-school was started by the ladies of the Mission, as-

sisted by Mrs. Gasman, wife of the agent, and Mrs. Canfield, the agency carpenter's wife, two earnest Churchwomen. Here the women and girls were taught to cut out and sew garments, to knit, and piece quilts, and the result of their work was given to them.

After nearly two years of faithful work in the Yankton Mission Sister Lizzie was asked to help do a woman's part in the establishment of a Mission in the entirely new and unbroken field of Lower Brulé. Miss Leigh was with her, and the Rev. Mr. Cleveland was placed in charge of the Mission, with Mr. Walter Hall to assist him. Mr. Cleveland gives us a breezy account of their life there, as follows:

In October, 1872, Miss Leigh, my wife and myself began work at Lower Brulé, and the mere presence of these brave women was in itself a work of grace and a power for good among the wild occupants of the camp near by. We were the suburbanites to the tented city where dwelt and schemed old Iron Nation, Medicine Bull, Little Pheasant, Tobacco Mouth and many other leaders of the proud Burnt Thighs, their tribal name. But while yet the missionary's hands were tied for lack of any way to take hold, and his mouth dumb, not having acquired the *iapi* of the urbanites, these "daughters of Jerusalem" lit and kept burning a light in the strange little mission house—the light of a clean, well-ordered, cheery, civilized and Christian home in a dark place. In my opinion, that was the light which first struck in among those who there, given over wholly to the joy of their own city—the feast, the dance, gambling, war and lust—sat in darkness and the shadow of death. It was the first glimmer, coming not from the lips of the preacher but from the example of these women; reflecting that

True Light that lighteth every man that cometh into the world, and shineth ever more and more, as we have seen it doing through the instrumentality of others like-minded in their labor of love among the Sioux, unto the perfect day. All it was possible for them to do in that crude time was in the simplest manner to let their light shine before savages, that they might see their good works, and, later on, learn to glorify their Father and our Father which is in Heaven. They did their commonplace work of decent housekeeping under manifold trials and handicaps. Of each it was true, "She hath done what she could," but it was arranged for them that their abundant grace in doing that little faithfully should, through the thanksgiving of many, redound to the glory of God.

There were, moreover, no circuses to visit cities in those lands, so it was arranged for us all that, quite involuntarily, we should constitute ourselves into a counter attraction to the harmful amusements which beguiled dull hours in the Red Man's camp. Not being gifted otherwise in that line, we resolved ourselves (or were constituted willy-nilly) into a white-skinned, marvellously-garmented menagerie in a wooden cage with glass-covered openings on all sides. Day after day we drew the crowds, and window panes were smirched as painted faces gathered round, darkening the rooms, while eager, wondering eyes stared in unabashed to watch each move of the animals: how the squaws handled the outlandish implements—especially in the kitchen—how they put dishes and things around on a table, then sat on chairs (what nonsense!) and served their braves, etc., etc. My! wasn't it a show! What grins, laughter, jokes and fun on both sides of the glass!

Soon, however, it was possible to tempt a few youngsters inside and to start a little school. Here Miss Leigh was in her element. Nothing much could be taught, to be sure, but it was wonderful how quickly the Indian children, and adults too, picked up the tunes and words of hymns in their own tongue, and Miss Leigh, even as they, never tired, or showed it if she did. The whole hymn book was A. B. C. to her, and the organ a part of herself, and she was always ready to comply at any call, always willing hour after hour to play another tune, and yet another. There was work that told, and told mightily. She took the situation as it was, and gracefully did what she could. In fact, those last words cover about all there was that any of us could do "those days." There

was no possible way of organizing guilds or the like, then; one just had to peck at the barbarous mass here and there. Samuel Medicine Bull was the first-fruit of Miss Leigh's teaching at Lower Brulé, and what is above given will serve as descriptive of the beginnings of the women's work in other new fields. At Old Spotted Tail, Rosebud, later, Miss Leigh had Miss Sophie Pendleton for an associate in the work, while Mrs. Cleveland, for the most part, "did the other things." Why, you know yourself how it used to be, and that there was enough work all the time to keep those good pioneer women from ever being dull, though often very tired. The Rev. Joseph Marshall, Miss Leigh's crack schoolboy at Beaver Creek, was one fruit of her labors there.

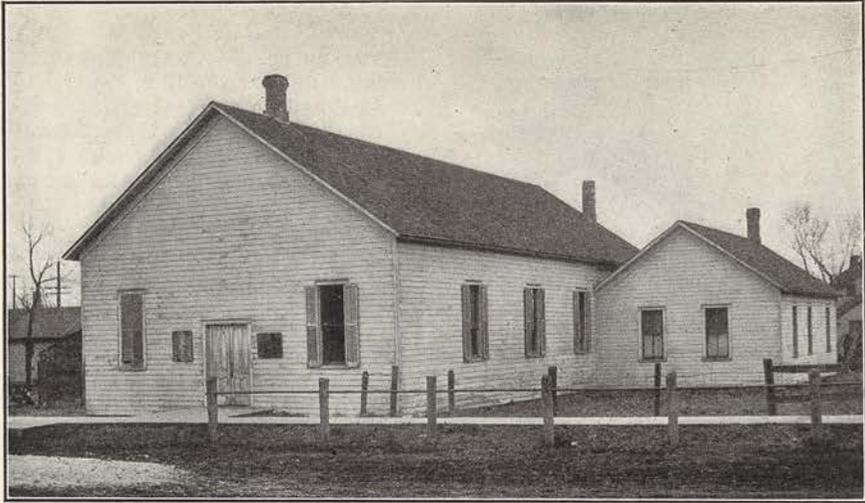
THE VISITING PRESIDENT

By Marie J. Hopkins,

Travelling Missionary and formerly President of the Chicago Branch

THE life of the visiting president is far from monotonous. She might be a tourist, seeing Europe in the most approved American fashion, so varied is the experience of each day. For there are city parishes and country parishes; vigorous Auxiliary branches and those that are just learning to walk in the missionary way; knots of women in leisurely rural circles and groups of two or three, who are certainly faithful in good works, since, upon their capable shoulders falls the entire burden of Church work, parochial and diocesan, as well as that of the wider outlook that is most truly missionary. And there are those regions—ay, there's the rub!—where missionary zeal, if, indeed, it ever existed, is falling into gray ashes, where the faint glow is fading away, where people will have "none of missions."

Every visiting president learns, first of all, in her alphabet of "symptoms," that the branches that need her presence most, want her least. This paradoxical condition furnishes mental pabulum of the most stimulating kind to enliven many an hour of travel, as she returns from some distant visit and busily plans others. In facing bravely the difficulty of reaching such branches, she would do well to hang above her desk, and to ponder upon these sacred words, "God is a righteous Judge, strong and patient, and God is provoked every day." She cannot allow herself to be provoked into petty feeling by any woman or set of women in the diocese. If she has "feelings," it would be better for her to resign at once. No one with "feelings" can do God's work well. If she approaches each individual case that puzzles her, with prayer and consecration, the way will open and



THE TOWN HALL IN X— WHERE MARY STUART RECEIVED SLIGHT ATTENTION

light will come, and her map of "undiscovered country," bearing the names of many parishes and missions in the diocese without working Auxiliary branches, will show such gains that she will feel like a Peary, with the coveted North Pole in sight.

The responsibilities of a visiting president may prove, at times, burdensome, but her joys are superlative. She makes and cements intimate personal friendships among the choicest spirits in the diocese, nay, in the whole round world—Churchwomen, pledged to the cause of missions. In her travels she carries the missionary utterance as her main object, never, for one moment, forgetting that she is a messenger; but she also finds time for the Church supper of rural communities; she even lectures on timely topics of the day in localities not lecture-ridden, and she enjoys the hospitable farm-house dinner, where, perhaps, a dozen women have come to greet her, having gathered from the vast prairie for many miles around, as loyal to the missionary call as were the devoted followers of grim Roderick Dhu, when his fiery signal summoned them to gather for warfare.

Nor is the lightsome play of humor lacking in the experience of a visiting president. The writer of these words

well recalls one meeting in the little village of X—, which boasts the richest of cream and the purest of air and half a thousand inhabitants. The loyal Auxiliary branch in this delightful spot had planned festivities that should last an entire day, to celebrate the visit of their diocesan president. The town hall had been rented, where an Auxiliary meeting was scheduled for the morning, to be followed by a turkey dinner at noon and a lecture on "Mary, Queen of Scots" in the afternoon, the sum charged for the dinner including the lecture also, for "good measure." The president confessed to a tickling of vanity in her very human heart, when over one-third of the entire population of X— gathered for the dinner and the subsequent lecture, but her vanity was shortlived. Upon inquiring in a casual way whether any Roman Catholics were in the audience, she was told that about thirty of the most prominent Romanists in the county were before her. Imagine her consternation, for she had made of the ill-fated Mary a peg on which to hang the entire English Reformation! Hastily did she repair to some secluded spot, and glance over her notes, and it is needless to say that she gave another lecture with the inoffensive title of "Lights and Shades of Foreign Travel," in which she referred to Mary

as a "beautiful but unfortunate queen"! With the proceeds in cash of that day, the branch at X— more than paid its missionary pledges.

Concentration is the watchword of the hour, and in a large diocese no gatherings are quite as ideal as the smaller meetings that include several neighboring parishes or missions, and that rejoice in the name of "sectional meetings," so called from the sectional bookcases so widely advertised. One ideal sectional meeting was held in the month of roses in the garden-like villa of Z—. All along the trolley line that balmy June morning, prosaic passengers sleepily rubbed their eyes, for at every station they beheld groups of bright, eager women, with "Auxiliary" writ large on their faces, while all the carriages of Z—, the hostesses attired in white, were waiting to welcome the travellers after their ride through verdant fields. The church at Z— is a tiny one, nestling under lofty trees, beside a great family estate, to whose fair mistress the little building, dating from the time when Z— boasted but a handful of people, owes existence.

A flag hung over the door of the church, as we passed under the arched gate and entered the flower-laden interior. Every seat was filled, and there were chairs in the aisles, as we joined in the simple service that ushered in our sectional meeting. The rector of the parish welcomed us, and the missionary addresses were given by neighboring clergymen, whose delegates sat proudly in the congregation. Roll call showed over one hundred delegates present, representing some ten or twelve branches. Luncheon was served in a spacious home near the church, and the president's rule that none but the simplest meal should be served was right royally disobeyed. The lawn and gardens were a real benison to those who had come from city streets, and the lace-like shower that fell for a few minutes during the noon hour was a blessing in disguise, as it made the women hasten indoors for the social chat

that is such a feature of our sectional meetings.

With the usual preliminaries of reports and statistics, the afternoon session began, and then came that opportunity so highly prized by the members of a great diocesan branch—time to discuss ways and means, methods and pledges. The large annual and semi-annual meetings give time for only the briefest summaries, and it is to the sectional meeting we have learned to turn for the valuable information brought out in the reports. One by one, in orderly array, did each branch present report its work in money and boxes for the previous year. Each report showed strong points and weak points, and interest was at fever heat to know how one branch had given such a large sum to the United Offering, and how another had raised double the amount of any other branch, for the diocesan pledges. Quick and fast came question and answer at that precious sectional meeting, when missionary zeal and enthusiasm soared far above all cut-and-dried rules of order. This president counted herself fortunate when she could crowd in two offerings in one day, and the money side of a sectional meeting was thus a powerful object-lesson to those faint-hearted women who hate to ask for money. Dimes and quarters and dollars literally rained into the little alms-basins, the women showing their eagerness to give "something," no matter how small the sum.

All things must come to an end, and so did our day at Z—. The president presided, watch in hand, for she had promised that the meeting should close in time for the afternoon car that should take every delegate home in time for dinner. The last missionary hymn was sung, hasty farewells were said, and we left the little church to the birds and the purple shades of evening, a tear in the eye and a song in the heart, as we thought of one whole perfect day in perfect June devoted to the greatest work in all the world, the missionary work of our beloved Church.

WOMAN'S AUXILIARY PAPERS

NO. IV: DIOCESAN OFFICERS

DIOCESAN Officers of the Woman's Auxiliary number in its ninety-two branches very nearly 1,000. In a few branches there are less than half a dozen, in some there are twenty, thirty, even fifty and over. Some of these are appointed by the bishops, some chosen by the branch, some elected by the branch have this election then confirmed by the bishop, of some it is difficult to learn just how and by whom they are elected or appointed. Branches where this is the case should especially notice that the resolution on representation adopted at the last triennial explicitly states that officers entitled to take part in the next triennial conference must have been "elected or appointed at the last annual meeting of their branches."

But, however elected or appointed diocesan officers may be, it is certainly important they should understand before accepting election or appointment, something of what that acceptance should involve. Every diocesan officer should know what the Woman's Auxiliary is: A helper to the Board of Missions of the Church as a whole; an association formed to extend through every diocese and missionary district, through every parish and mission, to gather into its membership all women old and young throughout the Church, with a Junior Department to enlist the young girls and children even from the day of baptism.

The new diocesan officer therefore will look at once to see how many parishes and missions in her own diocese have parish branches of the Auxiliary, and, together, the diocesan officers of a branch will plan and work to increase that number.

The diocesan officer will inform herself as to the obligations of the Auxiliary: She will study, so that she may not be confused between appropriations and apportionments, designated contributions and specials; with her fellow-officers she will note what has been apportioned to

her own diocesan branch for General Missions, and will learn what regularly given designated contributions count on this, and together the officers will distribute the apportionment among the parish branches, suggesting a definite proportion of it to each.

The diocesan officer will know the United Offering; its story, that she may tell it to others, its purpose, that she may inform and stimulate them, its methods of collection, that she may train them in continuous and thankful giving. She should not only take, but carefully read and keep on file, *THE SPIRIT OF MISSIONS*, the Reports of the Missionary Society and the Auxiliary, and the leaflets of the Auxiliary. She should study how Auxiliary work along all its lines—devotional, educational and practical—may be developed; adding to the box work of early Auxiliary days, and to the loving gifts in response to special appeals, the habit of conscientious giving from instructed principle for the mission work as one great whole, enlisting for General Missions and the United Offering, the rank and file of all Auxiliary givers, while gathering one by one the names of women able to give largely, who shall agree to welcome the visits of missionaries representing special work approved by the Board, to listen willingly to the opportunities of which they tell, and to give largely of their abundance. To the frequent meeting, with its constant claim on the *live missionary* as a speaker, she should add the normal study class in which selected pupils from the parish branches shall come for definite training in the conduct of mission study classes in their parishes, learning how to gain and to give information and enthusiasm without overtaxing the time and strength of missionaries at home on furlough. The Quiet Day, with its set hours of prayer and spiritual instruction, she should supplement by the use at parish meetings of the Sanctuary of Missions printed

monthly in THE SPIRIT OF MISSIONS, and with the encouragement of constant intercession in the parish branches, for all missionaries and missionary needs brought to their notice, and with continual remembrance of and thanksgiving for blessings bestowed. And, in view of the future opened before us through the object of the United Offering, the diocesan officer should keep in mind, and keep in the minds of the parochial officers within the diocese, the realization that the best gift to the mission field is the missionary herself; encouraging in all parishes and missions continued search for and constant watchfulness over those young people who, trained habitually in the missionary spirit and taught by practical work in Sunday-school and hospital and neighborhood ministries, how to serve Christ in the person of the ignorant and the poor, shall there get their first lessons to be practised in the lifelong service in the mission field itself. Such a diocesan officer as has been pictured here is the one who is the true helper of the Board of Missions and in the missionary society whose representative the Board of Missions is; and the responsibility thus laid upon her will be all the better fulfilled if, in her own person as a member of Christ's Body, the Church, she exemplifies the Love which made her what she is, by showing it to those among whom she lives in deeds of personal service in their behalf.

HINTS FOR JUNIOR LEADERS

OUR Junior leaders are certainly realizing more and more how important the work is, and as they appreciate this they will think more often and more seriously of their responsibility. And surely the responsibilities and privileges of Junior service are among the greatest in the Church to-day. To-day we see clearer than ever before how true it is that "the fields are white to harvest," that we lack only the laborers to be sent out; how

nothing prevents the Church from taking "the world for Christ," but the fact that there is not an adequate force to send to the front. It is given to Junior leaders to find and train a part of the force, which surely in the next generation will "move like a mighty army" to fulfil the Church's mission. How can we best go about this work? Here are a few simple hints or suggestions for Junior Diocesan Leaders:

1. *Study how to use time.* We are not to "save" time. No one should accept an office unless she is willing to give much time and thought; unless, as far as possible, her Junior work, next to her home, is her first consideration.

2. *Find, use and pass on the best methods.* Do not be content to use the second best, or methods because they are the "things always done." Keep in touch with the new ways of educating and training children.

3. *Plan all the work far enough ahead.* Many a plan might be carried out successfully if only it had been begun earlier, but is spoiled or marred by being rushed through.

4. *Choose and train leaders.* The most important work diocesan leaders have is not to teach the rank and file, but to prepare and train the officers. It is better to train ten leaders than to interest one hundred children.

5. *Have Normal Study Mission Classes.* This is a practical way of training your leaders, and you will find that the best way to bring about a general study of missions is to do all in your power to persuade to join these classes leaders who will pledge themselves in their turn to teach their branches.

6. *Use your officers.* Do not do all the work. The more others are given to do the more interest they will take in the work. There are some things which you, as leader, can do better than any one else, but do not do what can be given them to do. See that they feel that they are responsible for the growth of the whole and that you depend on them for advice and co-operation.

7. *Let your work be both intensive*

and extensive. There is a very real danger in going to the extreme in either direction. Try therefore to do intensive work first, making the branches which already exist worthy of existence. When you have done this do not be satisfied because you have some good branches; this is the time to gain others of the same kind.

8. *Make use of personal visits and interviews.* A talk will often accomplish more than a letter. Let each parish leader feel that you are interested in *her* branch, and that you have an intelligent knowledge of *her* work and *her* problems. Above all things be sympathetic.

9. *Emphasize essentials.* Never be afraid of putting the work on too high a plane, but in addresses and interviews dwell on essentials, and non-essentials will take care of themselves.

10. *Try never to hurry away after a meeting.* You can often accomplish much after your special part in it is done by staying to meet the officers and children.

11. *Don't be afraid to try new plans.* Nothing is more striking than to find, as one often does, that the thing you only dreamed of doing and had not dared think possible, was the very thing the Auxiliary was most ready to help you carry out.

12. *Guard the spirit in which you do your work.* Remember we are not responsible for *success*, that is God's part. We must never allow ourselves to get worried or distracted, but do our work quietly without feeling hurried, and we will both do better work and avoid breaking down, for He will give us strength, since we and our work are both His.

THE DECEMBER CONFERENCE

MRS. NEILSON, President of the Pennsylvania Branch, presided over the December conference of diocesan officers, on Thursday the 16th. Thirty officers were present: Central New York, 1; Connecticut, 3; Long Island, 3; Louisiana, 1; Maryland, 1; Newark, 4—1 Junior; New Jersey, 2;

New York, 12—1 Junior; Pennsylvania, 2; Rhode Island, 1.

Long Island reported a missionary exhibit, with twenty speakers upon the different mission fields and 2,500 visitors; in Newark Junior Vice-Presidents have been appointed in different parts of the diocese; from New Jersey came an interesting account of Junior methods; from Pennsylvania came the report of interest aroused through members of the Woman's Auxiliary, resulting in the appointment of a committee to inform the Church of the present opportunity to set forward St. Paul's College, Tokyo, suggesting a national offering in its behalf on Jan. 25, the Feast of the Conversion of St. Paul. Letters have been sent by this committee to the bishops, and 6,000 other letters have been sent out by them, in the hope that something substantial may be accomplished toward the raising of the \$200,000 called for by the needs of that institution. From Pennsylvania also came an appeal for the memorial to Bishop Hare, to take the form of a \$50,000 endowment on All Saints' School, Sioux Falls.

The subject of the meeting, "Diocesan Officers of the Woman's Auxiliary," was brought forward and discussed. The secretary read the resolution and recommendation printed in the December number, and it was explained that this resolution permits of no substitutes, and that it must be decided within each diocese who the diocesan officers are, and such officers must be duly appointed or elected at the preceding annual meeting of the branch. The question of limiting the representation was considered. Should all now reported as diocesan officers come, this would make an attendance of over 900. The largest number present heretofore has been 361.

THE JANUARY CONFERENCE

THE Officers' Conference for January will be held on Thursday, the 20th, at 10:30 A.M., at the Church Missions House: subject, "Possible workers; how to find them, how and where to test and train them."

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With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st to December 1st, 1909

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama	
Ap. \$65.00; Sp. \$165.37	
ANNISTON—Grace: Gen.	50 00
BIRMINGHAM—St. Mary's: Sp. for Tsu Property Fund, Kyoto.	65 37
COAL VALLEY—Mission: Gen.	4 50
FLORENCE—Trinity Church: Gen.	3 00
TALLADEGA—St. Peter's: Gen.	7 50
MISCELLANEOUS—Bishop Beckwith, Sp. for Tsu Property Fund, Kyoto.	100 00
Albany	
Ap. \$395.11; Sp. \$126.00	
ALBANY—All Saints' Cathedral: Gen. ..	105 01
COHOES—St. John's: Gen.	8 05
EAST LINE—St. John's: Gen.	12 50
FORT EDWARD—St. James's: Gen.	3 70
HUDSON—Christ Church: Sp. for Bishop Griswold, Salina.	25 00
MECHANICSVILLE—St. Luke's: Gen.	13 54
OGDENSBURG—St. John's S. S.*: Gen.	62 61
POTSDAM—Trinity Church: Indian, \$7.10 (Frn., \$12.60, Apportionment, 1908-09); "T. Streatfield Clarkson" (In Memoriam) (Graduate) scholarship, \$60; "Levinus Clarkson" (In Memoriam) (Graduate) scholarship, \$60.	139 70
ROUSE'S POINT—Christ Church: Gen.	15 00
SCHENECTADY—Miss Florence C. Strong, Sp. for Mexican famine sufferers.	1 00
SOUTH CAIRO—"Cash," Frn.	35 00
TROY—George B. Cluett, Sp. for St. John's College Expansion Fund.	100 00
Arkansas	
Sp. \$1.00	
MARIANNA—St. Andrew's: Dudley S. Clark, Sp. for Church Extension Fund, Porto Rico.	1 00

Atlanta

Atlanta	
Ap. \$396.54; Sp. \$100.00	
ATHENS—Emmanuel Church: Dom. and Frn., \$34.53; "A Parishioner," Frn., \$5.	39 53
ATLANTA—Church of the Holy Comforter: Dom.	10 00
FORT VALLEY—St. Andrew's: Dom., \$2.26; Frn., \$2.25.	4 51
COLLEGE PARK—St. John's: Dom.	10 00
MACON—Christ Church: (Apportionment, 1908-09) Gen.	225 00
MARIETTA—St. James's: For Deaf-Mutes.	2 50
TALLAPOOSA—St. Ignatius's: Gen.	5 00
MISCELLANEOUS—Through Right Rev. C. H. Nelson, Sp. for Dr. Correll's work, Kyoto.	100 00

Bethlehem

Bethlehem	
Ap. \$370.75; Sp. \$174.14	
ATHENS—Trinity Church: Gen.	17 00
DORRANCETON—Grace Chapel S. S.: Frn.	30 12
DRIFTON—St. James's: Sp. for Dr. Correll's work at Tsu, Kyoto.	141 14
HAZLETON—St. Peter's: Domestic Missionary, \$13.90, Wo. Aux., \$23, Junior Aux., \$10, Sp. for Tsu Property Fund, Kyoto.	46 90
READING—St. Mary's Chapel: Gen.	5 00
SCRANTON—Church of the Good Shepherd: Gen.	50 00
St. Luke's: Indian, \$36.16; Gen., \$6.	42 16
WILKES-BARRE—St. Stephen's S. S.: Frn., \$22.57; "St. Stephen's" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; "St. Peter's" scholarship, St. Agnes's School, Kyoto, \$50; "St. Stephen's" scholarship, Cape Palmas Orphan Asylum, Africa, \$50; "St. Stephen's" scholarship, High School, Africa, \$40.	212 57

California

Ap. \$37.59; Sp. \$174.05

ALAMEDA Co.—Wo. Aux., Sp. for Catechist School Fund, Shanghai.....	12 00
KING CITY—St. Mark's: Gen.....	4 00
MILL VALLEY—Church of Our Saviour: Gen.....	7 50
OAKLAND—St. Paul's: Sp. for work in Utah.....	55 95
SAN FRANCISCO—Grace: Sp. for Catechist School Fund, Shanghai, \$50; Wo. Aux., Sp. for Utah, \$15.....	65 00
St. John's: Gen.....	6 09
St. Luke's: Wo. Aux., Sp. for Catechist School Fund, Shanghai.....	10 00
St. Stephen's: Sp. for Utah.....	11 10
SAN RAFAEL—St. Paul's: Gen.....	20 00
MISCELLANEOUS—"A Friend," Sp. for Catechist School Fund, Shanghai... "A Friend," Sp. for Bishop Spalding's work, Utah.....	19 00 1 00

Central New York

Ap. \$70.15

HOMER—Calvary: Gen.....	15 00
PHOENIX—St. John's: Gen.....	8 00
SYRACUSE—Calvary: Gen.....	21 00
Grace: Gen.....	5 00
UTICA—Grace: Gen.....	10 00
St. Andrew's; Dom., \$3.50; Gen., \$7.65	11 15

Chicago

Ap. \$205.15

CHICAGO—Calvary: Wo. Aux., Gen...	1 00
Christ Church: Gen.....	35 15
Church of Our Saviour: Gen.....	41 38
St. Barnabas's: Gen.....	14 85
St. Luke's: Gen.....	10 67
St. Paul's: Mrs. W. C. Wheelock, Gen.....	75 00
St. Philip's: Dom. and Frn.....	1 85
St. James's: Wo. Aux., Evening Guild, Gen.....	5 00
CHICAGO LAWN—St. Elizabeth's: Dom. and Frn.....	2 60
DUNDEE—St. James's: Gen.....	7 50
EVANSTON—St. Matthew's: Gen.....	5 15
HINSDALE—Grace: Wo. Aux., Gen....	5 00

Connecticut

Ap. \$214.68; Sp. \$791.25

BLACK HALL—Guild Room Mission: Gen.....	5 13
BRISTOL—Trinity Church: Dom. and Frn.....	5 00
CHESTER—St. Luke's S. S.*: (Additional) Gen.....	1 00
EAST HADDAM—Rev. Dr. F. C. H. Wendel, Colored, \$1; Mrs. F. C. H. Wendel, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$1.....	2 00
GULFORD—"G," Alaska.....	6 00
HARTFORD—St. John's: Sp. for St. John's College Expansion Fund, Shanghai.....	25 00
Trinity Church: D. G. Littlejohn, \$5, "S. M. B.," \$20, "A Friend," \$10, "A Member," \$10, "A Member," \$5, Sp. for Expansion Fund, St. John's University, Shanghai.....	50 00
MARLEDALE—St. Andrew's: "A Member," Sp. for famine sufferers in Mexico.....	2 00
MERIDEN—All Saints' S. S.*: Gen.....	21 00
St. Andrew's: Colored, \$4.50; G. M. Curtis, Sp. for Church Extension Fund, Porto Rico, \$5.....	9 50
NEW HAVEN—St. Paul's: George S. Armstrong, Sp. for St. John's College Expansion Fund, Shanghai....	50 00
NEW LONDON—Wo. Aux., annual meet-	

ing, Sp. for St. John's University Expansion Fund, Shanghai.....	80 00
NORWALK—Grace: Gen.....	15 00
POMFRET—Christ Church: Dom., \$28.16; Frn., \$28.16.....	56 32
RIDGEFIELD—St. Stephen's: "A Friend," Sp. for Church Extension Fund, Porto Rico, \$50; Girls' Sewing-class, Gen., \$5.25.....	55 25
SHELTON—Mission Study Class, Sp. for St. Margaret's School Bed Fund, Tokyo.....	17 25
TORRINGTON—"A Friend," Sp. for relief work, Mexico.....	1 00
WATERBURY—St. John's: Alaska.....	67 35
MISCELLANEOUS—Litchfield Archdeaconry, Wo. Aux., Gen.....	18 13
Wo. Aux., "A Member," Sp. for St. John's College Expansion Fund, Shanghai.....	10 00
"Friend of the late Treasurer, Mr. Thomas," Sp. for Bishop Thomas, Wyoming, toward support of his clergy.....	500 00
"R.," "From Three Friends," Gen..	9 00

Dallas

Ap. \$27.35; Sp. \$10.00

ABILENE—Heavenly Rest: Wo. Aux., Gen.....	12 35
FORT WORTH—St. Andrew's: Wo. Aux., Indian, \$10; Sp. for St. Mary's-on-the-Mountain, Sewanee, Tennessee, \$10.....	20 00
Trinity Church: Junior Aux., Gen...	5 00

Delaware

Ap. \$138.01

MIDDLETOWN—St. Anne's: Gen.....	3 00
NEWARK—St. Thomas's: (Apportionment, 1908-09) Gen.....	20 00
WILMINGTON—Immanuel Church: Dom.....	115 01

Duluth

Ap. \$398.89

ALEXANDRIA—Emmanuel Church: Gen.	2 10
BEAULIEU—Epiphany: Gen.....	3 90
BENA—St. Matthew's: Gen.....	2 75
BEND OF THE RIVER—St. Philip's: Gen.....	3 00
BRAINERD—St. Paul's: Gen.....	4 45
BRECKENRIDGE—St. Paul's: Gen.....	1 00
BROWN'S VALLEY—St. Luke's: Gen...	1 05
CASS LAKE—Prince of Peace: Gen...	4 25
CROOKSTON—Christ Church: Gen....	22 42
DETROIT—St. Luke's: Gen.....	5 05
DULUTH—St. John's: Gen.....	4 11
St. Paul's: Wo. Aux., Colored, \$25; school work in China, \$25.....	50 00
Trinity Church: Dom.....	197 00
EAGLE BEND—Emmanuel Church: Gen	3 50
GLENWOOD—St. Paul's: Gen.....	71
GRACEVILLE—Gethsemane: Gen.....	3 60
HBBING—Christ Church: Gen.....	9 50
LAKE PARK—St. John's: Gen.....	2 85
MELROSE—Trinity Church: Gen.....	2 15
MOOREHEAD—St. John's: Gen.....	8 00
NORTHOME—Gen.....	1 25
ORTONVILLE—St. John's: Gen.....	2 15
PAYNESVILLE—St. Stephen's: Gen....	7 75
PINE POINT—Breck Memorial: Gen...	3 75
RED LAKE—St. John's: Gen.....	10 50
REDLEY—St. Antipas's: Gen.....	6 75
ST. VINCENT—Christ Church: Gen....	4 00
SAUK CENTRE—Good Samaritan: Gen.	3 40
STAPLES—St. Alban's: Gen.....	7 75
TENSTRIKE—Gen.....	2 00
TWIN LAKES—Samuel Memorial: Gen.	7 50
TWO HARBORS—St. Paul's: Gen.....	3 85
WADENA—St. Helena's: Gen.....	8 85
WILLOW RIVER—St. Jude's: Gen.....	5 00

East Carolina			
Ap. \$73.91			
EDENTON—Convocation, Gen.	22	60	
HERTFORD— <i>Holy Trinity Church</i> : Wo. Aux., Alaska, \$1; China, \$1; Japan, \$1; Gen., \$1.	4	00	
NEW BERNE— <i>Christ Church</i> : Wo. Aux., Gen.	5	00	
WASHINGTON— <i>St. Peter's</i> : Wo. Aux., Gen.	5	00	
WILMINGTON— <i>St. James's</i> : \$25, Mrs. Walter L. Parsley, \$5, "A Member," \$3, Gen.	33	00	
WOODVILLE— <i>Grace</i> : Gen.	4	31	
Fond du Lac			
Ap. \$42.30			
ASHLAND— <i>St. Andrew's</i> : Gen.	1	40	
PLYMOUTH— <i>St. Paul's</i> : Dom.	35	90	
WAUSAU— <i>St. John's</i> : Gen.	5	00	
Georgia			
Ap. \$31.10			
SAVANNAH— <i>St. John's</i> : Wo. Aux., salary of Miss Crummer, Shanghai. .	25	00	
<i>St. Paul's</i> : Wo. Aux., Gen.	6	10	
Harrisburg			
Ap. \$345.68; Sp. \$4.87			
GALETON— <i>Church of the Good Shepherd</i> : Gen.	1	15	
HARRISBURG— <i>St. Andrew's</i> : Gen.	109	16	
LANCASTER— <i>St. James's</i> : Dom. and Frn., \$177.07; Medical Missions in Alaska, \$25.	202	07	
PARADISE— <i>All Saints</i> : Gen.	5	00	
SELINS GROVE— <i>All Saints</i> : Gen.	5	15	
SHAMOKIN— <i>Trinity Church</i> : Gen., \$10; S. S., Sp. for Equipment Fund, Ichang, Hankow, \$4.87.	14	87	
WELLSBORO— <i>St. Paul's</i> : Dom., \$5; Frn., \$5.	10	00	
WESTFIELD— <i>St. John's</i> : Gen.	3	15	
Indianapolis			
Ap. \$4.00			
MADISON— <i>Christ Church</i> : Gen.	4	00	
Iowa			
Ap. \$9.00			
DES MOINES— <i>St. Paul's</i> : Gen.	4	00	
DUBUQUE— <i>St. John's</i> : Salary of Rev. Mr. Nieh, Hanchuan, Hankow.	5	00	
Kansas			
Ap. \$24.00			
FORT RILEY— <i>Mission</i> : Gen.	19	00	
KANSAS CITY— <i>St. Paul's</i> : Gen.	5	00	
Kansas City			
Ap. \$75.00			
ST. JOSEPH— <i>Christ Church</i> : Gen.	75	00	
Kentucky			
Ap. \$173.91; Sp. \$14.72			
LOUISVILLE— <i>Advent</i> : Junior Aux., Gen.	7	00	
<i>Epiphany</i> : Wo. Aux., Gen.	15	00	
<i>Grace</i> : Junior Aux., Gen.	5	00	
<i>St. Andrew's</i> : (Apportionment, 1908-09) Gen., \$130.26; Wo. Aux., Brazil, \$12.50.	142	76	
<i>St. Peter's</i> : Junior Aux., Gen.	2	15	
<i>St. Thomas's</i> : Junior Aux., Gen.	2	00	
Wo. Aux., Sp. for St. Elizabeth's Hospital Building Fund, Shanghai. .	14	72	
Lexington			
Ap. \$10.00; Sp. \$25.00			
DANVILLE— <i>Trinity Church</i> : Gen.	5	00	
ELIZABETHTOWN— <i>Christ Church</i> : Gen.	5	00	
LEXINGTON— <i>Christ Church Cathedral</i> : Wo. Aux., Sp. for life insurance of Rev. C. H. Evans, Tokyo.	25	00	
Long Island			
Ap. \$408.53; Sp. \$339.50			
BELLPORT— <i>Christ Church</i> : Gen.	5	00	
BROOKLYN— <i>Church of St. Mark</i> : Dom. and Frn.	18	75	
<i>St. Ann's</i> : William G. Low, Sp. for famine sufferers, Mexico, \$250; Wo. Aux., Sp. for Rev. C. E. Betticher, Jr., Fairbanks, Alaska, for door and window of native cabin, \$10.	260	00	
<i>St. George's S. S.</i> : For "St. George's" scholarship, St. John's University, Shanghai.	50	00	
<i>St. Jude's</i> : Wo. Aux., Sp. for Domestic Contingent Fund.	2	00	
<i>St. Philip's</i> (Dyker Heights): Gen. .	12	85	
BROOKLYN—"Anonymous," Sp. for Mexican Famine Fund.	25	00	
FLUSHING— <i>St. George's</i> : Dom.	91	40	
GARDEN CITY—C. P. Turner, Frn., \$50; Boone College, Wuchang, Hankow, \$50.	100	00	
ROCKAWAY— <i>Trinity Church</i> : Gen.	30	53	
ROSLYN— <i>Trinity Church</i> : Dom. and Frn.	100	00	
ST. JAMES— <i>St. James's</i> : Wo. Aux., Sp. at discretion of Mrs. F. R. Graves, Shanghai.	50	00	
MISCELLANEOUS—Mrs. Paulding, Wo. Aux., Sp. for Mrs. F. R. Graves, for furnishing the Mrs. Schereschewsky Memorial Station School, Shanghai.	2	50	
Los Angeles			
Ap. \$16.80; Sp. \$117.20			
LOS ANGELES— <i>St. Paul's Cathedral</i> : Wo. Aux., Sp. for Bishop Spalding, Utah.	25	00	
MONTECITO— <i>All Saints-by-the-Sea</i> : Gen.	16	50	
PASADENA— <i>All Saints</i> : Wo. Aux., Sp. for Bishop Scadding, Oregon.	50	00	
SAN DIEGO—H. N. Manney, Sp. for Bishop Whipple Memorial, Havana, Cuba.	10	00	
TERMINAL— <i>St. Michael and All Angels</i> : Gen.	30		
MISCELLANEOUS—Wo. Aux., Sp. for Bishop Spalding, Utah.	32	20	
Louisiana			
Ap. \$356.35; Sp. \$2.00			
AMITE— <i>Incarnation</i> : Wo. Aux., Mrs. Evans's salary, Alaska, \$1; Miss Suthon's salary, Kyoto, \$1.	2	00	
HOUMA— <i>St. Matthew's</i> : Wo. Aux., Sp. for St. James's Church, Mesilla Park, New Mexico.	2	00	
NEW ORLEANS— <i>Annunciation</i> : Wo. Aux., Miss Suthon's salary, Kyoto. .	90		
<i>Christ Church</i> : Wo. Aux., Gen., \$2; Miss Suthon's salary, Kyoto, 50 cts.	2	50	
<i>St. John's</i> : Wo. Aux., Miss Evans's salary, Alaska, 25 cts.; Miss Suthon's salary, Kyoto, \$1; Gen., 25 cts.	1	50	
<i>St. Paul's</i> : Wo. Aux., Miss Evans's salary, Alaska, \$2; Miss Suthon's salary, Kyoto, \$6.25; Gen., \$310. .	318	25	
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto.	5	00	
THIBODAUX— <i>St. John's</i> : Wo. Aux., Miss Suthon's salary, Kyoto, \$4.20; Gen., \$2.	6	20	
MISCELLANEOUS— <i>Babies' Branch</i> , Jack Eastwood Memorial, for Japan Kindergarten.	20	00	

Maryland

Ap. \$191.05; Sp. \$205.32

ANNE ARUNDEL Co. — <i>St. Anne's Parish</i> : Gen.....	50 00
BALTIMORE— <i>St. Paul's Parish</i> : (In Memoriam) "L. C. A.," Dom.....	5 00
Grace: Wo. Aux., Sp. for St. Luke's Hospital, Tokyo.....	5 00
Memorial: Wo. Aux., Sp. for Bishop Whipple Memorial, Havana, Cuba..	10 00
Mt. Calvary: Wo. Aux., Sp. for Miss Ridgely's house, Cape Mount, West Africa	10 00
"A Friend," Gen.....	25 00
"H. W. A.," Sp. for Rev. Mr. Ansell, Shanghai.....	10 00
"A Friend," Sp. for St. Margaret's School Building Fund, Tokyo.....	1 00
BALTIMORE Co.— <i>Reisterstown Parish</i> : Gen.....	41 05
Oldfields School (Glencoe): Sp. for St. Margaret's School Building Fund, Tokyo	17 32
St. Mark's-on-the-Hill (Pikesville): Wo. Aux., Sp. for Miss Ridgely's house, Cape Mount, West Africa...	10 00
Trinity Church (Towson): Wo. Aux., Sp. for Miss Ridgely's house, Cape Mount, West Africa.....	75 00
Church of the Holy Comforter (Lutherville): Wo. Aux., Sp. for Rev. J. R. Ellis, Elliston, Virginia.	
Epiphany S. S. (Ready Avenue): Sp. for "Weston O'Brien Harding" scholarship, Mr. Standing's School, Soo-chow, Shanghai.....	35 00
FREDERICK Co.— <i>Zion</i> (Urbana): Dom. and Frn.....	10 00
HOWARD Co.— <i>St. John's</i> (Ellicott City): Wo. Aux., Indian, \$2.50; Colored, \$5; Frn., \$2.50; Sp. for famine sufferers, Mexico, \$10.....	20 00
Trinity Church (Elkridge): Wo. Aux., "Paid" scholarship, Boone University, Wuchang, Hankow.....	50 00
MISCELLANEOUS—Wo. Aux., Sp. for St. James's Church, Mesilla Park, New Mexico.....	5 00

Massachusetts

Ap. \$563.95; Sp. \$995.25

AMESBURY— <i>St. James's</i> : Gen.....	9 55
ARLINGTON— <i>St. John's</i> : M. Wharton Bickley, Sp. for Rev. Edmund J. Lee's work, Anking, Hankow.....	10 00
BOSTON— <i>Advent</i> : Wo. Aux., "Member," Sp. for Rev. Nathan Matthews's Trade-school, Cape Mount, West Africa.....	1 90
St. Paul's: Wo. Aux., salary of Nathan Matthews, Cape Mount, West Africa.	
St. Margaret's (Brighton): The Girls' Friendly Society, Sp. for salary of deacon, for Rev. S. C. Hughson, O. H. C., St. Andrew's School, Sewanee, Tennessee.....	5 00
Trinity Church: Hon. Charles R. Codman, Sp. for Church Extension Fund, Porto Rico, \$25; Wo. Aux., "A Member," Sp. for life insurance of Rev. F. E. Lund, Hankow, \$50..	
"Friends," Sp. for St. John's College Expansion Fund, Shanghai...	5 35
BROOKLINE— <i>Church of Our Saviour</i> : Wo. Aux., salary of Rev. Nathan Matthews, Cape Mount, West Africa.	10 00
FALL RIVER— <i>St. John's</i> : Babies' Branch, Gen.....	10 50
FALMOUTH— <i>St. Barnabas's</i> : Gen.....	9 00
MATTAPAN— <i>St. Philip's</i> : Wo. Aux., Sp. for Deaconess Carter's work, Alaska	5 00

NEW BEDFORD— <i>Grace</i> : Frn., \$146.73; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$10.....	156 73
NEWBURYPORT — <i>St. Paul's</i> : (Appor-tionment, 1908-09) Gen.....	231 55
NEWTON — <i>St. John's</i> (Newtonville): Miss Harriet M. Swasey, Sp. for Bishop Rowe, Alaska.....	5 00
Trinity Church (Centre): Gen.....	66 62
"A Friend" (Highlands), Sp. for St. Margaret's School, Tokyo, Building Fund	1 00
TAUNTON—Mrs. Arthur V. Goss, Sp. for benefit of the children of St. John's-in-the-Wilderness, Alaska...	18 00
MISCELLANEOUS—Wo. Aux., St. Luke's Hospital, Tokyo (of which from "A Friend," \$5, Mrs. Babcock, \$5); Sp. for Rev. Nathan Matthews's Trade-school, Cape Mount (of which from "A Friend," \$275, "A Member of the Wo. Aux.," \$275); anniversary offering, November 3d, Sp. for Bishop Brooke's Hospital, Oklahoma, \$117; Sp. for Dr. Pott, St. John's University, Shanghai, \$117; Sp. for hospital, Manila, Philippine Islands, \$25; Colored Committee, Sp. for Miss Dickerman's salary, St. Paul's School, Lawrenceville, Southern Virginia, \$50; Colored Missions, Vicksburg, Mississippi, \$25; Spartanburg, South Carolina, \$25..	919 00

Michigan

Ap. \$130.82; Sp. \$80.50

ADRIAN— <i>Christ Church</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$1; Sp. for Foreign Life Insurance Fund, 50 cts.....	1 50
CARO— <i>Trinity Church</i> : Gen.....	6 25
DETROIT— <i>Grace</i> : Wo. Aux., "Personal," Sp. for Mrs. Littell's work, Hankow	5 00
St. John's: Wo. Aux., Mrs. Henry P. Baldwin, Sp. for Rev. Nathan Matthews, Cape Mount, Liberia, West Africa, for equipment of infirmary, \$25; Mrs. Minor, Sp. for Girls' School, Havana, Cuba, \$10; Sp. for Rev. H. C. Parke, Waynesville, Asheville, \$10.....	45 00
St. Paul's: Wo. Aux., salary of Miss Bull, Kyoto.....	50 00
St. Thomas's: Wo. Aux., Gen.....	1 00
Wo. Aux., Sp. for St. Elizabeth's Hospital Building Fund, Shanghai.	
GRASS LAKE— <i>St. Mary's</i> : Wo. Aux., salary of Miss Bull, Kyoto.....	2 00
HUDSON— <i>St. Paul's</i> : Gen.....	1 00
JACKSON— <i>St. Paul's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$20; "Harris Memorial" scholarship, St. John's University, Shanghai, \$10; Sp. for Foreign Life Insurance Fund, \$5	35 00
MT. CLEMENS— <i>Grace</i> : Gen.....	3 07
Wo. Aux., Gen.....	12 00
TRENTON— <i>St. Thomas's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$2; "Harris Memorial" scholarship, St. John's University, Shanghai, \$1; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$2.....	5 00
VASSAR— <i>St. John's</i> : Gen.....	50
YPSILANTI— <i>St. Luke's</i> : Wo. Aux., Alaska, \$10; Gen., \$2; salary of Miss Bull, Kyoto, \$5; "Harris Memorial" scholarship, St. John's University, Shanghai, \$2; Sp. for Foreign Life Insurance Fund, \$2; Sp. for Mrs. Littell's work, Hankow, "Personal," \$5.....	26 00

Michigan City			
Ap. \$12.93; Sp. \$5.00			
FORT WAYNE—Trinity Church: Babies' Branch, Gen.	7	43	
GARY—Christ Church: Babies' Branch, Gen.	2	50	
LAPORTE—St. Paul's: Wo. Aux., Sp. for Bishop Rowe's work, Alaska.	5	00	
MICHIGAN CITY—Trinity Church: Junior Aux., Gen.	3	00	
Milwaukee			
Ap. \$102.53; Sp. \$4.50			
MADISON—Grace S. S.: The Bishop Partridge class, Sp. at discretion of Bishop Williams, Kyoto.	4	50	
RACINE—St. Luke's: Gen.	102	53	
Minnesota			
Ap. \$440.99; Sp. \$25.00			
ST. PAUL—St. Clement's: Junior Aux., support of bed in the Elizabeth Bunn Memorial Hospital, Wuchang, Hankow	25	00	
WABASHA—James G. Laurence, Sp. for Bishop Whipple Memorial, Havana, Cuba	25	00	
MISCELLANEOUS—Wo. Aux., Sybil Carter Memorial, for Supply Fund, St. John's-in-the-Wilderness, Alaska, \$208; Frn., \$77.99; "Bishop Whipple" scholarship, \$40, "Bishop Gilbert" scholarship, \$40, both in St. Hilda's School, Wuchang, Hankow; "Cora R. Brunson" scholarship, St. Mary's Hall, Shanghai, \$50.	415	99	
Mississippi			
Ap. \$16.80; Sp. \$18.50			
ABERDEEN—St. John's: Gen.	1	30	
JACKSON—Mrs. E. L. Ragland, Gen.	1	00	
LEXINGTON—St. Mary's: Wo. Aux., Sp. for Domestic Contingent Fund.	18	50	
VARDEN—St. Clement's: Wo. Aux., Gen.	3	50	
WILCZINSKI—All Saints': Wo. Aux., Gen.	1	00	
WINONA—Immanuel Church: Wo. Aux., Gen.	10	00	
Missouri			
Ap. \$147.95; Sp. \$6.25			
ST. LOUIS—St. Peter's: Dom., \$42.45; Frn., \$42.45.	84	90	
Trinity Church: Gen.	63	50	
"A Friend," Wo. Aux., Sp. for Bishop Graves, Shanghai.	6	25	
Montana			
Ap. \$26.00			
DILLON—St. James's: Gen.	26	00	
Newark			
Ap. \$1,238.49; Sp. \$323.00			
ALLENDALE—Epiphany Mission: Gen.	1	40	
COYTESVILLE—St. Stephen's: Gen.	2	40	
ENGLEWOOD—St. Paul's: Gen.	27	75	
GRANTWOOD—Trinity Church S. S.: Gen.	6	10	
JERSEY CITY—St. John's: Gen.	57	43	
MONTCLAIR—St. Luke's: Dom.	410	77	
Caroline B. Brown, Sp. for Archdeacon Stuck, for industrial training of natives, Alaska.	100	00	
St. James's (Upper): Mrs. H. W. Calef, Sp. for Expansion Fund, St. John's University, Shanghai.	5	00	
NEWARK—St. Barnabas's: Gen.	300	00	
PATERSON—St. Paul's: Gen.	132	64	
SHORT HILLS—Christ Church: Dom., \$150; Frn., \$150.	300	00	
SUMMIT—"A Friend," Sp. for a mission at Glendale Springs, Asheville, \$100; Sp. for Mexican famine sufferers, \$100.	200	00	
MISCELLANEOUS—Wo. Aux., Sp. for a native missionary in Porto Rico.	18	00	
New Hampshire			
Ap. \$68.98; Sp. \$40.10			
ASHLAND—St. Mark's: Gen.	2	50	
CONCORD—St. Paul's: Work among the Negroes, \$16.23; for Mr. Walker's work, Shanghai, \$10; Babies' Branch, Wo. Aux., \$11.25..	37	48	
Rev. Henry Ferguson, D.D., Sp. for Bishop Whipple Memorial, Havana, Cuba	25	00	
DANBURY—Church of the Holy Spirit: "David" scholarship, St. John's School, Cape Mount, West Africa.	50		
FRANKLIN—St. Jude's: "David" scholarship, St. John's School, Cape Mount, West Africa.	8	50	
LINCOLN—Church of the Messiah: "David" scholarship, St. John's School, Cape Mount, West Africa.	1	00	
MANCHESTER—Grace S. S.: Sp. for Miss Isabel M. Emberly, Alaska.	5	10	
PORTSMOUTH—Rev. Alfred L. Elwyn, D.D., Sp. for repairing church buildings, Isle of Pines, Cuba.	10	00	
TILTON—Trinity Church: "David" scholarship, St. John's School, Cape Mount, West Africa.	15	00	
New Jersey			
Ap. \$382.17; Sp. \$25.00			
BERNARDSVILLE—Miss K. Goold, Sp. for Mexican famine sufferers.	3	00	
CAMDEN—St. Paul's: For St. John's College, Shanghai.	1	00	
"A Friend," Sp. for Expansion Fund, St. John's College, Shanghai.	2	00	
ELIZABETH—Christ Church: Gen.	142	34	
Trinity Church: Gen.	52	00	
MERCHANTVILLE—"R. K. H., Gen.	5	00	
MOUNT HOLLY—St. Andrew's: Dom.	29	18	
NEW BRUNSWICK—Christ Church: Wo. Aux., Gen.	25	00	
PLAINFIELD—Rev. William H. Neilson, D.D., Sp. for Mexican famine sufferers	20	00	
SOMERVILLE—St. John's: Wo. Aux., salary of Kimura San.	5	00	
TRENTON—Christ Church: Dom., \$22.65; Gen., \$100.	122	65	
New York			
Ap. \$5,557.46; Sp. \$4,106.66			
BREWSTER—St. Andrew's: †			
HARRISON—All Saints': Wo. Aux., Kirkby Memorial, Sp. for Rev. J. W. Chapman, Alaska, for education of boy	25	00	
MAMARONECK—St. Thomas's: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.	41	66	
MATTEAWAN—St. Luke's: Wo. Aux., Gen.	10	00	
MIDDLETOWN—Grace: Wo. Aux., Gen.	10	00	
Mrs. George B. Nash, Indian.	1	00	
MOUNT VERNON—Ascension: "Five Boys," for missionary work among children	1	11	
NEW YORK CITY—Ascension: Dom. and Frn.	337	66	
Beloved Disciple: Gen.	35	25	
Calvary: Sp. for Bishop Brooke's work,			
† \$25 Sp. for Deaconess Deane, Alaska, acknowledged in October number as from Miss Frances Dahm, we are now informed was from Wo. Aux., St. Andrew's Church.			

Oklahoma, \$159; "A Parishioner," Wo. Aux., Sp. for St. Margaret's School Building Fund, Tokyo, \$1,000; Sp. for Mexican famine sufferers, \$100.....	1,259 00	op Horner, Asheville, \$50.....	100 00
<i>Church Missions House Chapel</i> : Junior Conference, Gen., \$8.55; alms box, Gen., 81 cts.....	9 36	<i>Trinity Church</i> : German Mission, Gen.	5 00
<i>Grace</i> : "A Member," Sp. for St. Margaret's School Building Fund, Tokyo, \$5; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$20; Committee on Missions for Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	35 00	<i>Trinity Chapel</i> : Dom., \$100; Frn., \$100.....	200 00
<i>Heavenly Rest</i> : Girls' Friendly Society, Sp. toward salary of deacon, for Rev. S. C. Hughson, O.H.C., St. Andrew's School, Sewanee, Tennessee	10 00	"Eight men of the General Theological Seminary," Sp. for Rev. F. C. Meredith, Philippines.....	100 00
<i>Incarnation</i> : Mrs. Clinton Ogilvie, Sp. for Bishop Brewster, Western Colorado, \$200; St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$20.....	220 00	George Zabriskie, Sp. for chancel furniture, St. Timothy's Church, Tokyo.....	89 00
<i>St. Agnes's Chapel</i> : Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Miss S. R. Schuyler, Sp. for Expansion Fund, St. John's University, Shanghai, \$5.....	15 00	"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00
<i>St. Bartholomew's</i> : Wo. Aux., "Samuel Cooke" scholarship, St. John's University, Shanghai, \$60; "Maria Banyer" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for Christ School, Arden, Asheville, \$50; Sp. for Bishop Graves Clergy Fund, Kearney, \$25; Mrs. Clarkson, Sp. for St. Luke's Hospital, Shanghai, \$25; St. Margaret's Society, "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, \$40	225 00	"A Friend," Wo. Aux., "Marie Antoinette Whitlock" scholarship, St. Hilda's School, Wuchang, Hankow..	50 00
<i>St. Esprit's</i> : Indian, \$5; Colored, \$7.50; Theological Education, China, \$5.....	17 50	Miss Livingston, Sp. for famine sufferers, Mexico.....	50 00
<i>St. James's</i> : Dom. and Frn., \$3,656.67; Mrs. Ella Mabel Clark, Sp. for Bishop Paddock, Eastern Oregon, \$50; Sp. for Smalley's Refuge, Wuchang, Hankow, \$25; Miss E. M. Clark, \$65, "Anonymous," \$5, Hankow; "A Friend," Sp. for Church Extension Fund, Porto Rico, \$5; Wo. Aux., Sp. for Miss Ethel Jarvis Wheeler, Wuchang, Hankow, for her work, \$5; Mrs. E. Walpole Warren, Sp. for Rev. N. Matthews's Industrial School, Cape Mount, Africa, \$100.....	3,911 67	Boys of Riverdale School, Sp. for famine sufferers, Mexico.....	25 00
<i>St. Luke's</i> : Missionary Society of Infant Class, support of Girls' Primary School, Hankow, \$25; Sp. for Bishop Horner, Asheville, for education of mountain boy, \$25.....	50 00	Miss Wisner, Sp. for infirmary in Africa, in charge of Rev. N. Matthews.....	20 00
<i>St. Mark's</i> : Gen.....	55 23	The Misses Moore (Richmond), Wo. Aux., Sp. for Rev. Yoshimichi Suglura, Tokyo.....	10 00
<i>St. Mary's</i> (West New Brighton): Mrs. W. M. Whittenore, Sp. for Expansion Fund, St. John's University, Shanghai.....	5 00	Mrs. M. M. Robinson (Riverdale-on-the-Hudson), Sp. for Bishop Aves, famine sufferers, Mexico.....	5 00
<i>St. Mary-the-Virgin</i> : For the work of Rev. W. J. Cuthbert, Kyoto, \$100; "A Member," \$2, Mrs. J. A. Tompkins and daughter, \$10, Sp. for Expansion Fund, St. John's University, Shanghai.....	112 00	John E. Roberts, Sp. for famine sufferers, Mexico.....	5 00
<i>St. Matthew's</i> : Gen., \$25; Sp. for Rev. W. J. Cuthbert's work, Kyoto, \$25.....	50 00	OSSENING—Deaconess Mary Kneevs, Wo. Aux., Gen.....	55
<i>St. Thomas's</i> : The Church Periodical Club, Sp. for Miss Clara J. Neely, Maebashi, Tokyo, for books.....	5 00	PELHAM MANOR— <i>Christ Church</i> : Wo. Aux., Miss Schuyler, \$10, Miss S. F. de Luze, \$5, Mrs. Gill, \$5, Mrs. Miller, \$5, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona...	25 00
<i>Trinity Church</i> : Sp. for Archdeacon Hildebrand's work among the Colored people of the Diocese of Tennessee, \$50; Wo. Aux., Sp. for Bish-		POUGHKEEPSIE— <i>Christ Church</i> : Gen..	30 00
		RYE— <i>Christ Church</i> : W. V. Brady, Sp. for Expansion Fund, St. John's University, Shanghai, \$2; Wo. Aux., Sp. for Bishop Restarick, Honolulu, for furnishing the Priory, \$158; Mrs. Titus, Sp. for Rev. N. Matthews, for equipment of infirmary, Cape Mount, Africa, \$5.....	165 00
		YONKERS— <i>St. Andrew's</i> : Gen.....	68 13
		MISCELLANEOUS—Domestic Committee, Wo. Aux., Seaman's Missions in Honolulu, \$300; toward expenses of school, San Juan, Porto Rico, \$400. "A Diocesan Officer," Wo. Aux., Sp. for Industrial School, under Mrs. Matthews, Cape Mount, Africa.....	500 00
		"C," Gen.....	25 00
		"A Member," Wo. Aux., Sp. for Building Fund, Dr. Lee's Hospital, Wushih, Shanghai.....	1,000 00
		North Carolina	
		<i>Ap.</i> \$65.37; <i>Sp.</i> \$18.50	
		CHARLOTTE— <i>St. Peter's</i> : Wo. Aux., Alaska.....	5 00
		DURHAM— <i>St. Philip's</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai, \$5; Miss Elizabeth Cheshire's work, Hankow, \$5; Gen., \$5.....	15 00
		GREENSBORO— <i>St. Andrew's</i> : Wo. Aux., Alaska, \$2; Sp. at Bishop Rowe's disposal, Alaska, \$6.....	8 00
		<i>St. Barnabas's</i> : Wo. Aux., Alaska, \$5; salary of Miss Babcock, Tokyo, \$2..	7 00
		HENDERSON — <i>Holy Innocents'</i> : Wo. Aux., Miss Hick's work, Philippines, \$5; salary of Miss Babcock, Tokyo, \$5.....	10 00
		HILLSBORO— <i>St. Matthew's</i> : Wo. Aux., Alaska, 17 cts.; salary of Miss Babcock, Tokyo, \$1.50; Sp. at Bishop Gray's disposal, Southern Florida, \$2.50.....	4 17
		LAWRENCE— <i>Grace</i> : Wo. Aux., salary of Miss Annie Cheshire, Shanghai..	2 70
		LITTLETON— <i>St. Alban's</i> : Wo. Aux., salary of Miss Annie Cheshire,	

Shanghai, \$5; Gen., \$10.....	15 00	Atonement (Memorial): Sp. Tsu Prop- erty Fund, Kyoto.....	55 01
ROCKY MOUNT— <i>Church of the Good Shepherd</i> : Wo. Aux., Sp. for "Lind- say Patton" scholarship, at Bishop McKin's disposal, Tokyo.....	5 00	<i>Calvary</i> (Germanatown): Through Wo. Aux., Sp. "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5; Sp. Foreign Life Insurance, \$5; Sp. nurse's salary, St. Luke's Hospital, Shanghai, \$5; "Kinsolving" scholar- ship, Brazil, \$5; Indian Hope Asso- ciation, Indian, \$5.....	25 00 3 00
SOUTHERN PINES— <i>Emmanuel Church</i> : Wo. Aux., Alaska, \$1; salary of Miss Babcock, Tokyo, \$1; Sp. at Bishop Gray's disposal, Southern Florida, \$2; Sp. for "Bishop Ches- hire" scholarship, Holy Trinity Or- phanage, Tokyo, \$3.....	7 00	<i>Christ Church Chapel</i> : Through Wo. Aux., Sp. Bishop Knight to rebuild chapel, Isle of Pines, Cuba.....	2 00
WADESBORO— <i>Calvary</i> : Wo. Aux., sal- ary of Miss Babcock, Tokyo, \$1; Gen., \$4.....	5 00	<i>Christ Church</i> : Wo. Aux. (German- town), Sp. Miss Ridgely's new house, Cape Mount, Africa, \$3; Sp. nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Dr. I. H. Cor- rell Building Fund, Tsu, Kyoto, \$5..	13 00
Ohio			
<i>Ap.</i> \$62.32; <i>Sp.</i> \$47.00			
CANTON— <i>St. Paul's</i> : Gen.....	11 25	<i>Epiphany</i> : Through Wo. Aux., Mrs. Tsu Bible-women, salary, Shanghai.	42 00
CLEVELAND— <i>St. Agnes's</i> : Deaf-Mute Mission, Gen.....	2 07	<i>Grace</i> : Miss Elizabeth Davis, Gen., \$1; through Wo. Aux., Sp. for For- eign Life Insurance, \$2.50; Sp. for Dr. I. H. Correll Building Fund, Tsu, Kyoto, \$5.....	8 50
<i>St. Paul's</i> : Wo. Aux., East Oklahoma, \$5; "Ohio" scholarship, St. Eliza- beth's School, South Dakota, \$5; salary of Miss Elwin, Shanghai, \$5. Wo. Aux., Sp. for St. Elizabeth's Hospital, Building Fund, Shanghai.	15 00	<i>Grace</i> (Mt. Airy): Dom., \$113.14; through Wo. Aux., Sp. for For- eign Insurance, \$3; "Dr. Twing" (Memorial) scholarship, St. John's University, Shanghai, \$5; S. S., Archdeacon Russell's Colored work at Lawrenceville, Southern Virginia, \$25.....	116 14
EAST LIVERPOOL— <i>St. Stephen's</i> : Gen.	5 00	<i>Holy Apostles</i> : Through Wo. Aux., "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Anna M. Stevens Memorial" schol- arship, Girls' Training Institute, West Africa, \$5; Sp. for Miss Ridgely's new house, Cape Mount, Africa, \$5; Sp. for Bishop Knight, to rebuild chapels, Isle of Pines, Cuba, \$5.....	20 00
TOLEDO— <i>St. John's</i> : Gen.....	9 00	<i>Holy Trinity Church</i> : Miss Clyde, Sp. for St. John's University, Expansion Fund, Shanghai, \$25; through Wo. Aux., "Kinsolving" scholarship, Bra- zil, \$5; Sp. for Bishop Knight, to re- build chapels, Isle of Pines, Cuba, \$2; S. S., "Lemuel Coffin" schol- arship, High School, Africa, \$40; "Al- exander Brown" scholarship, Girls' Training Institute, Africa, \$25; Chi- nese S. S., "Gertrude Fau" (Me- morial) scholarship, St. Hilda's School, Wuchang, Hankow, \$50....	147 00
<i>St. Mark's</i> : Wo. Aux., salary of Miss Elwin, Shanghai.....	20 00	<i>Holy Trinity Memorial Chapel</i> : Through Wo. Aux., Sp. for Miss Ridgely's house, Capt Mount, Africa, \$5; Sp. for Bishop Knight, to rebuild chapels, Isle of Pines, Cuba, \$25..	30 00
Wo. Aux., Sp. for St. Elizabeth's Hospital, Building Fund, Shanghai.	32 00	<i>Incarnation</i> : Dr. Pott, Shanghai, \$17.08; Dr. Pott, St. John's Col- lege, Shanghai, \$5.....	22 08
Oregon			
<i>Sp.</i> \$20.39			
PORTLAND— <i>St. David's</i> : Sp. for Utah..	20 39	<i>Prince of Peace Chapel</i> : Through Wo. Aux., Sp. for "John W. Wood" schol- arship, Guantanamo, Cuba.....	2 00
Pennsylvania			
<i>Ap.</i> \$2,720.96; <i>Sp.</i> \$4,412.46			
AMBLER— <i>Trinity Church</i> : Through Wo. Aux., "Kinsolving" scholarship, Brazil.....	2 00	<i>Resurrection</i> : \$32.26, S. S., \$18.05, Sp. for Tsu Property Fund, Kyoto..	50 31
ARDMORE— <i>St. Mary's</i> : Indian Hope Association, Indian.....	5 00	<i>St. Anna's</i> : Sp. for Miss Ridgely's new house, Cape Mount, Africa.....	1 00
Mrs. Wellins, Sp. for Bishop Knight, for rebuilding of chapels, Isle of Pines, Cuba.....	15 00	<i>St. Elizabeth's</i> : Girls' Friendly So- ciety, Sp. for salary of deacon, for Rev. S. C. Hughson, O.H.C., St. An- drew's School, Sewanee, Tennessee.	5 00
W. H. Miller, Sp. for Isle of Pines chapels, Cuba.....	3 00	<i>St. James's</i> : Mrs. William P. Ellison, Sp. for St. John's University, Ex- pansion Fund, Shanghai, \$20; In- dian Hope Association, Indian, \$18..	38 00
BALA—Mrs. George Roberts, Sp. for rebuilding chapels, Isle of Pines, Cuba.....	10 00	<i>St. Jude and the Nativity</i> : Through Wo. Aux., Sp. for Foreign Life In- surance Fund.....	5 00
BRISTOL— <i>St. Paul's</i> : Sp. for Tsu Building Fund, Kyoto.....	15 45	<i>St. Luke's</i> (Germanatown): Sp. for Isle of Pines chapels, Cuba, \$82.90;	
BRYN MAWR— <i>Church of the Redeemer</i> : Rev. James Houghton, Sp. for re- building chapels, Isle of Pines, Cuba, \$15; through Wo. Aux., Hooker Memorial School, Mexico, \$50; Sp. for Dr. I. H. Correll, Tsu Building Fund, Kyoto, \$5; Sp. for Foreign Life Insurance Fund, \$5.....	75 00		
CHELTENHAM— <i>St. Paul's</i> : Through Wo. Aux., Sp. Dr. I. H. Correll Bldg. Fund, Tsu, Kyoto, \$5; Indian Hope Association, Indian, \$5.....	10 00		
COATESVILLE— <i>Trinity Church</i> : Sp. for rebuilding chapels, Isle of Pines, Cuba, \$152.....	152 00		
ELKVIEW—Mrs. J. W. Gibson, Gen....	5 00		
HAYERFORD—Mr. and Mrs. Allen Evans, Sp. for rebuilding chapels, Isle of Pines, Cuba.....	100 00		
JENKINTOWN— <i>Church of Our Saviour</i> : Gen., \$902; Sp. Rev. W. W. Steel, Cuba, \$5.....	907 00		
NEWTOWN— <i>St. Luke's</i> : Gen.....	21 50		
NORRISTOWN— <i>All Saints</i> : Gen.....	39 70		
PERKIOMEN— <i>St. James's</i> : Gen.....	5 00		
PHILADELPHIA— <i>Advocate</i> : "A Mem- ber," Sp. St. John's College Expan- sion Fund, Shanghai.....	1 00		

through Wo. Aux., No. 1, Sp. for Dr. I. H. Correll, Building Fund, Tsu, Kyoto, \$5; Sp. for Miss Ridgely's new house, Cape Mount, Africa, \$5; No. 2, Sp. for Bishop Knight, to rebuild chapels, Isle of Pines, \$5..... 97 90

St. Luke and the Epiphany: Through Wo. Aux., Sp. for Foreign Life Insurance Fund..... 4 00

St. Mark's: Through Wo. Aux., Sp. for Boone College Library, Hankow, \$250; Sp. for Dr. Jefferys, St. Luke's Hospital, Shanghai, \$250.... 500 00

St. Martin's-in-the-Fields: Sp. for rebuilding chapels, Isle of Pines, Cuba, 200 00

St. Mary's (West): Through Wo. Aux., Sp. for Miss Bull, for orphan baby, Osaka, Kyoto..... 25 00

St. Matthias's: Through Wo. Aux., Sp. for Bishop Knight, to rebuild chapels, Isle of Pines, Cuba, \$16; "Kinsolving" scholarship, Brazil, \$2; Training-school, Sendai, Tokyo, 20 00

St. Paul's (Chestnut Hill): Dom., \$395.75; Wo. Aux., Sp. for rebuilding chapels, Isle of Pines, Cuba, \$125..... 520 75

St. Paul's (Overbrook): Dom., \$6; Through Wo. Aux., Sp. for Foreign Life Insurance Fund, \$5..... 11 00

St. Philip's S. S.: Sp. for Tsu Property Fund, Kyoto..... 100 00

St. Stephen's: Sp. for Isle of Pines, Cuba, \$55.25; Indian Hope Association, Indian, \$20..... 75 25

St. Timothy's (Roxborough): Wo. Aux., Sp. for Mrs. Thomas C. Wetmore, Arden, Asheville..... 10 00

Church of the Saviour: Sp. for rebuilding chapels, Isle of Pines, Cuba, \$77.54; through Wo. Aux., "Kinsolving" scholarship, Brazil, \$5; Sp. for rebuilding chapels, Isle of Pines, Cuba, \$5..... 87 54

Through Wo. Aux., "A Delegate to the Foreign Committee," Sp. for Bishop Knight, to rebuild chapels, Isle of Pines, Cuba..... 50 00

Cuban Guild, Sp. for Isle of Pines chapels, Cuba..... 100 00

Church Club Honorium, Sp. for St. John's University, Expansion Fund, Shanghai..... 50 00

W. A. "M." Gen..... 500 00

"Cash," "A. F." Sp. for Rev. A. A. Gilman, Changsha, Hankow, \$100; Sp. for Archdeacon Steel, rebuilding chapels, Isle of Pines, Cuba, \$100.. 200 00

John Baird, Sp. for Isle of Pines chapels, Cuba..... 100 00

Mrs. John Markoe, Sp. for Mexican famine sufferers..... 100 00

The Misses Blanchard, Sp. for rebuilding Isle of Pines chapels, Cuba, A. V. Spooner, "Thank-offering," Sp. for Christian Church at Southern Mountain, Hankow, \$50; St. Margaret's School, Tokyo, \$25..... 75 00

George Wharton Pepper, Sp. for Bishop Whipple Memorial, Havana, Cuba..... 25 00

Andrew A. Blain, Sp. for Church Extension Fund, Porto Rico..... 25 00

Mrs. E. A. Cox, Sp. for Tsu Property Fund, Kyoto..... 25 00

Miss Cox, Sp. for Isle of Pines chapels, Cuba..... 5 00

Mrs. Smith, Sp. for Isle of Pines chapels, Cuba..... 5 00

Mrs. Comegys (Chestnut Hill): Sp. for rebuilding chapels, Isle of Pines, Cuba..... 5 00

PHOENIXVILLE—*St. Peter's*: Sp. for rebuilding chapels, Isle of Pines, Cuba..... 70 00

ROSEMONT—*Church of the Good Shep-*

herd: Sp. for rebuilding chapels, Isle of Pines, Cuba..... 48 50

WAYNE—*St. Mary's Memorial*: Sp. for Dr. Correll, Kyoto, \$16; through Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5..... 21 00

WEST CHESTER—*Holy Trinity Church*: Through Wo. Aux., Training-school, Sendai, Tokyo, \$15; Sp. for Dr. I. H. Correll, Tsu Building Fund, Kyoto, \$15; Miss Harriet Baldwin, "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$10; Training-school for Biblewomen, Hankow, \$10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$10..... 60 00

WYNCOTE—*All Hallows*: Gen..... 215 29

MISCELLANEOUS—Wo. Aux., Gen., \$100; "A Member," Sp. for Industrial School, Cape Mount, Africa, Rev. Nathan Matthews, \$100; Foreign Committee, Sp. for rebuilding chapels, Isle of Pines, Cuba, \$25... 225 00

"A. T. A." Sp. for St. John's College, Expansion Fund, Shanghai.... 1,000 00

"M." St. John's College, Expansion Fund, Shanghai..... 500 00

Pittsburgh

Ap. \$209.20; Sp. \$177.22

BROWNSVILLE—Wo. Aux., Miss Hogg, Sp. for Miss Mann, Tokyo..... 50 00

DU BOIS—*Church of Our Saviour*: Gen..... 22 30

MEADVILLE—*Christ Church*: Wo. Aux., Gen..... 10 50

McKEESPORT—*St. Stephen's*: Dom. and Frn..... 6 40

PITTSBURGH—*St. Andrew's*: Daughters of the King, Sp. for Tsu Property Fund, Kyoto, \$15; school, Sp. for Bishop Van Buren's Hospital, Porto Rico, \$21..... 36 00

St. Peter's: \$50, S. S., \$4.82, Sp. for Tsu Building Fund, Kyoto..... 54 82

SMETHPORT—*St. Luke's*: Gen..... 15 00

TARENTUM—*St. Barnabas's S. S.*: Sp. for Rev. R. E. Wood, Hankow..... 1 40

UNIONTOWN—*St. Peter's*: Dom. and Frn., \$150; Daughters of the King, Rev. G. E. Benedict, Aux Cayes, Haiti, West Indies, \$5..... 155 00

MISCELLANEOUS—Wo. Aux., Sp. for Bishop Aves, Mexico, for famine sufferers..... 25 00

Branch Wo. Aux., "C. K. E." Sp. for Bishop Rowe, Alaska..... 10 00

Quincy

Ap. \$64.75

GALVA—*Holy Communion*: Gen..... 5 00

LEWISTOWN—*St. James's S. S.*: Gen.. 1 30

PEORIA—*St. Paul's*: Gen..... 15 40

QUINCY—*St. John's Cathedral*: Gen... 8 05

ROCK ISLAND—*Trinity Church*: Gen... 35 00

Rhode Island

Ap. \$276.82

ASHTON—*St. John's*: Junior Aux., Alaska..... 5 00

MANVILLE—*Emmanuel Church*: Gen... 34 82

PROVIDENCE—*All Saints' Memorial*: Dom., \$35; Frn., \$35..... 70 00

St. John's: Dom., \$67; Frn., \$75.... 142 00

MISCELLANEOUS—Babies' Branch, Gen. 25 00

South Carolina

Ap. \$35.24

KINGSTREE—*St. Alban's*: Gen..... 5 00

ROCK HILL—*Church of Our Saviour*: Gen..... 4 37

TRENTON—Church of Our Saviour: Gen.	12 50	Wo. Aux., First Circle, Sp. for St. Mary's School, Building Fund, Shanghai, \$5.	158 65
UNION—Nativity: Gen.	13 37	St. Paul's (Norfolk): Wo. Aux., First Circle, \$50, Second Circle, \$5, Sp. for St. Mary's School, Building Fund, Shanghai.	55 00
Southern Ohio			
Ap. \$8.00; Sp. \$1,018.10			
CINCINNATI — Emmanuel Church: Woman's Guild, Alaska.	2 00	St. Peter's: Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	10 00
Wo. Aux., Sp. for St. Elizabeth's Hospital, Building Fund, Shanghai.	2 50	St. Thomas's: Wo. Aux., Sp. for new building, St. Mary's Hall, Shanghai.	5 00
COLUMBUS—Wo. Aux., Sp. for St. Elizabeth's Hospital, Building Fund, Shanghai.	10 60	Trinity Church (Portsmouth): Wo. Aux., First Circle, \$5, Second Circle, \$3, Sp. for St. Mary's School, Building Fund, Shanghai.	8 00
DAYTON—St. Margaret's: Gen.	1 00	Miss B. M. Hudgins, S. S. class of boys, Sp. for Rev. J. M. B. Gill, at Yangchow, Shanghai.	5 00
GLENDALE—Christ Church: Sp. for Rev. Mr. Reifsnider, for the hostel for young men, Fukui, Kyoto.	1,000 00	Wo. Aux., "Bishop Johns" scholarship, St. Margaret's School, Tokyo.	50 00
PIQUA—St. James's: Gen.	2 45	NOTTAWAY Co.—St. Luke's (Blackston): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	3 00
SPRINGFIELD—Christ Church: Sp. for rebuilding chapels, Isle of Pines, Cuba.	5 00	PITTSYLVANIA Co.—Epiphany (Danville): Wo. Aux., First Circle, \$5, Second Circle, \$2, Sp. for St. Mary's School, Building Fund, Shanghai.	7 00
XENIA—Christ Church: Gen.	2 55	PRINCE GEORGE Co. (Burrowsville): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	2 00
Southern Virginia			
Ap. \$449.86; Sp. \$238.00			
AMHERST Co.—Miss S. Gay Patteson, Gen.	5 00	PULASKI Co.—McGill Memorial (Pulaski): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	5 00
APPOMATTOX Co.—St. Paul's Church Parish: Dom., 50 cts.; Frn., 50 cts.	1 00	ROCKBRIDGE Co.—R. E. Lee Memorial (Lexington), Wo. Aux., Sp. for new building, St. Mary's Hall, Shanghai.	5 00
AUGUSTA Co.—Emmanuel Church (Staunton): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	6 00	ROANOKE Co.—St. Paul's (Salem): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	2 50
Trinity Church (Staunton): Wo. Aux., Gen.	2 00	WARWICK Co.—St. Paul's (Newport News): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	5 00
BEDFORD Co.—St. John's (Bedford City): Wo. Aux., Sp. for Building Fund, St. Mary's Hall, Shanghai.	5 00	MISCELLANEOUS—Junior Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	10 00
BUCKINGHAM Co.—St. Peter's: Dom., 50 cts.; Frn., 50 cts.	1 00	Springfield	
CAMPBELL Co.—Grace Memorial (Lynchburg): Gen.	55 00	Sp. \$10.00	
St. Paul's: Gen., \$5; First Circle, Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai, \$5.	10 00	DANVILLE—Holy Trinity Church: Miss C. C. Forbes, Sp. for famine sufferers, Mexico, \$5; Sp. for Rebuilding Fund, Isle of Pines, Cuba, \$5.	10 00
CHESTERFIELD Co. (Manchester)—Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	2 50	Tennessee	
DINWIDDIE Co.—Grace (Petersburg): Gen., \$91.14; Wo. Aux., Sp. for Rev. C. McRae, St. John's College, Shanghai, \$30; Second Circle, Wo. Aux., Sp. for new building, St. Mary's Hall, Shanghai, \$2.50.	123 64	Ap. \$54.10; Sp. \$125.00	
ELIZABETH CITY Co.—St. John's (Hampton): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	10 00	CHATTANOOGA—St. Paul's: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.	2 50
HALIFAX Co.—Emmanuel Church (Houston): \$1.07; H. H. Edmonds, \$30, Frn.	31 07	CLARKSVILLE—Trinity Church: Gen.	50 00
ISLE OF WRIGHT Co.—Christ Church (Smithfield): Gen.	50 00	FRANKLIN—St. Paul's: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.	1 60
JAMES CITY Co. (Williamsburg)—Wo. Aux., First Circle, Sp. for St. Mary's School, Building Fund, Shanghai.	10 00	ROSSVIEW—Grace: Wo. Aux., Sp. for Miss Bull's work, Kyoto.	25 00
MECKLENBURG Co.—St. James's (Boydton): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	2 00	SEWANEE—Sp. for Tsu Property Fund, Kyoto.	100 00
MONTGOMERY Co.—Grace (Radford): Sp. for Dr. Glenton, for hospital work, Hankow.	10 50	Texas	
NANSEMOND Co.—Lower Suffolk Parish, Glebe Church: Gen.	5 00	Ap. \$35.05	
Louise McAdams Withers, Sp. for Bishop Kinsolving, Brazil.	2 00	BELLEVILLE—St. Mary's: Gen.	6 45
NORFOLK Co.—Christ Church (Norfolk): First Circle, Wo. Aux. (of which Mrs. J. E. B. Stuart, \$10), Sp. for St. Mary's School, Building Fund, Shanghai.	20 00	CAMERON—All Saints: Gen.	5 00
St. John's (Portsmouth): Wo. Aux., Sp. for St. Mary's School, Building Fund, Shanghai.	5 00	GALVESTON—Trinity Church: Wo. Aux., for the "Gertrude Aves" scholarship, Hooker Memorial School, Mexico.	20 00
St. Luke's (Norfolk): Gen., \$153.65;		NAVASOTA—St. Paul's: Gen.	3 60
		Vermont	
		Sp. \$16.11	
		BURLINGTON—St. Paul's: Sp. for Bishop Rowe, Alaska.	4 06
		MIDDLETOWN SPRINGS—St. Margaret's: Sp. for Zanzok Station, Equipment	

Fund, Shanghai.....	2 30
WHITE RIVER JUNCTION— <i>St. Paul's</i> : Sp. for Zangzok Station, Equipment Fund, Shanghai.....	4 75
MISCELLANEOUS—Miss E. M. Forman, Sp. for Zangzok Station, Equipment Fund, Shanghai.....	5 00

Virginia

Ap. \$227.73; *Sp.* \$95.50

ALEXANDRIA Co.— <i>Grace</i> (Alexan- dria): Gen.....	11 68
CAROLINE Co. (Port Royal)— <i>Wo. Aux.</i> , Miss Mann's salary, Tokyo, \$1; Miss Barber's salary, Hankow, \$1.	2 00
CHARLES CITY Co.— <i>Westover Parish</i> (Westover): (Apportionment, 1908- 09) Gen.....	46 71
HENRICO Co.— <i>Emmanuel Church</i> (Brook Hill): (In Memoriam), <i>St.</i> <i>John's</i> College, Shanghai.....	25 00
"Two Virginia Churchwomen," Sp. for <i>St. Margaret's</i> School, Building Fund, Tokyo.....	25 00
<i>Christ Church S. S.</i> (Richmond): Philippines.....	5 45
<i>Emmanuel Church</i> : "A Virginia Lady," Sp. for Church Extension Fund, Porto Rico.....	10 00
<i>Holy Trinity Church</i> : <i>Wo. Aux.</i> , "A Friend," Sp. for land for <i>St. Paul's</i> College, Tokyo.....	5 50
<i>St. John's</i> : "A Member," "Lewis W. Burton" scholarship, <i>St. John's</i> School, Cape Mount, Africa.....	40 00
<i>St. Paul's</i> : Brotherhood of <i>St. Paul</i> , hospital at Wushih, Shanghai, \$5; Gen., \$6.....	11 00
<i>Whittle Memorial</i> : Circle of King's Daughters, Sp. for support of Nami Asamo, in Mr. R. Ishii's Orphanage, Tokyo.....	25 00
Miss E. M. Nolting, \$25, Miss Marg- aret Nolting, \$50, Gen.....	75 00
Mrs. Stewart M. Woodward, Sp. for <i>St. Margaret's</i> School, Building Fund, Tokyo.....	5 00
RAPPAHANNOCK Co.— <i>Trinity Church</i> (Washington): Gen.....	10 89
MISCELLANEOUS—(In Memoriam), All Saints' Day, 1909, Sp. for Miss Wood's Library, Wuchang, Hankow.	25 00

Washington

Ap. \$276.72; *Sp.* \$349.65

WASHINGTON— <i>Ascension</i> (D. C.): <i>Wo.</i> <i>Aux.</i> , Sp. for Rev. R. Browning, Shanghai.....	30 50
<i>Christ Church</i> (Georgetown): Mrs. L. M. Zeller, Gen.....	1 00
<i>St. John's</i> : <i>Wo. Aux.</i> , Sp. for <i>St.</i> <i>Helena's</i> , Building Fund, Boerne, West Texas, \$20; Mrs. William Boardman, "Josephine Boardman" scholarship, Hooker School, Mexico, \$48.....	68 00
<i>St. John's</i> (Georgetown): Gen.....	175 72
<i>St. Mark's</i> : Sp. for Tsu Property Fund, Kyoto.....	1 50
<i>Trinity Church</i> : "A Friend," Sp. for Church Extension Fund, Porto Rico. W. S. Hoge, Sp. for Church Exten- sion Fund, Porto Rico.....	5 00
Mrs. Alfred Holmead, Sp. for Miss Carter at <i>St. John's-in-the-Wilder-</i> <i>ness</i> , Alaska.....	10 00
Miss Ellen King, Mexico.....	10 00
"A Friend," rent of mission house at Santurce, Porto Rico.....	10 00
"A Friend," Gen.....	2 00
"A Friend," Gen.....	1 00
MONTGOMERY Co.— <i>Christ Church</i> (Rockville, Md.): Gen.....	17 00
PRINCE GEORGE Co.— <i>Pinckney Memor-</i>	

<i>ial</i> (Hyattsville, Md.), and <i>St.</i> <i>Luke's</i> (Bladensburg, Md.): Dom., \$6; Frn., \$6.....	12 00
<i>Wo. Aux.</i> , Sp. for Miss Langdon, Alaska, to be used at her discretion, \$25; "A Member," Sp. for <i>St.</i> <i>Agnes's</i> Hospital, Raleigh, North Carolina, \$25; Sp. for Brazil, \$25; Sp. for Cuba, \$25; Sp. for Porto Rico, \$25; Sp. for Kyoto, \$12.50; Sp. for Tokyo, \$12.50; Sp. for repairs on House of the Holy Child, Manila, Philippine Islands, \$122.65.	272 65

Western Massachusetts

Ap. \$218.47; *Sp.* \$78.50

GREENFIELD— <i>Junior Aux.</i> , Sp. for <i>St.</i> <i>Margaret's</i> School, Tokyo, Building Fund.....	4 00
LENOX— <i>Trinity Church</i> : Mrs. Anna A. Bradford, Dom. and Frn.....	100 00
MILFORD— <i>Trinity Church</i> (<i>Ap.</i> 1908- 1909): Dom. and Frn.....	8 47
NORTHAMPTON— <i>St. John's</i> : "In Me- moriam," Sp. <i>St. Margaret's</i> School Building Fund, Tokyo.....	5 00
SPRINGFIELD— <i>Christ Church</i> : Sp. for <i>St. Margaret's</i> School, Tokyo, at the discretion of Rev. J. H. Kobayashi, principal.....	59 50
STOCKBRIDGE— <i>St. Paul's</i> : "All Saints' Day" scholarship, <i>St. Elizabeth's</i> School, South Dakota.....	60 00
WEBSTER— <i>Reconciliation</i> : Gen.....	50 00
WESTFIELD— <i>Atonement</i> : "A Friend," Sp. for Mexican famine sufferers...	10 00

Western Michigan

Ap. \$128.29

EAST JORDAN— <i>Church of the Re-</i> <i>deemer</i> : Gen.....	1 05
GRAND HAVEN— <i>St. John's</i> : Gen.....	1 05
GRAND RAPIDS— <i>St. Mark's</i> : Gen.....	113 81
<i>St. Paul's S. S.</i> : Gen.....	8 88
MANTON—Gen.....	1 50
SHERMAN—Gen.....	1 00
THOMPSONVILLE—Gen.....	1 00

Western New York

Ap. \$294.65; *Sp.* \$17.00

BATH— <i>St. Thomas's</i> : Mrs. John Dav- enport, Gen., \$40; "A Communi- cant," for support of Bible-reader, Hankow, \$30.....	70 00
BUFFALO— <i>St. Mary's</i> : Mrs. Ann Thompson, \$25, Rev. G. G. Merrill, \$20, "Parishioner," \$5, Gen.; George H. Bovall, Sp. for Church Extension Fund, Porto Rico, \$2.....	52 00
<i>St. Paul's</i> : W. H. D. Barr, Sp. for Rev. Dr. Pott's Building Fund, <i>St. John's</i> College, Shanghai.....	10 00
GENEVA—L. Clark, Sp. for Mexican famine sufferers.....	5 00
OLEAN— <i>St. Stephen's</i> : Gen.....	5 00
ROCHESTER— <i>St. Luke's</i> : <i>Wo. Aux.</i> , Dom., \$66.65; Colored, \$3.....	69 65
WESTFIELD— <i>St. Peter's</i> : Gen.....	100 00

West Texas

Ap. \$1.85

VICTORIA— <i>Trinity Church</i> : Gen.....	1 85
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West Virginia

Ap. \$32.94; *Sp.* \$200.00

CHARLES TOWN— <i>St. Philip's S. S.</i> : <i>St. Paul's</i> School, Lawrenceville, Southern Virginia.....	19 94
HUNTINGTON—Mrs. Margaret Lynn Harvey, in memory of Miss Fannie L. Thompson, Chinese Missions, \$5;	

Acknowledgments

Indian, \$2.50; Frn., \$2.50.....	10 00
WAVERLY—Church of the Messiah: Gen.	3 00
MISCELLANEOUS—Right Rev. and Mrs. George W. Peterkin, Sp. for Bishop Knight, Cuba, to help repair damage to buildings on the Isle of Pines, \$100; Sp. for Bishop Thomas, Wyoming, \$100.....	200 00

Missionary Districts

Alaska	
Ap. \$16.50	
SOUTH EAST ARCHDEACONRY—Gen.	16 50
Arizona	
Ap. \$7.00	
PHOENIX—Trinity Church: Gen.....	7 00
Idaho	
Ap. \$6.00	
SHOSHONE—Christ Church: Gen.....	6 00
Nevada	
Ap. \$5.00	
TONOPAH—St. Mark's: Indian.....	5 00
New Mexico	
Ap. \$30.00	
EL PASO—St. Clement's (Texas): Gen.	20 00
Wo. Aux., Gen.....	10 00
North Dakota	
Ap. \$40.60	
JAMESTOWN—Grace: Gen.....	30 60
MCCCLUSKY—Gen.	2 00
NEW ROCKFORD—St. Timothy's: Gen.	8 00
Oklahoma	
Ap. \$10.00	
MISCELLANEOUS—"A Thank-offering," Gen.	10 00
Olympia	
Ap. \$14.00; Sp. \$5.00	
MONTESANO—St. Mark's: "M." Wo. Aux., Sp. for Foreign Life Insurance Fund	5 00
PORT TOWNSEND—St. Paul's: Gen....	14 00
Sacramento	
Ap. \$1.00; Sp. \$17.35	
AUBURN—St. Luke's: Mrs. D. W. Lubeck, gasoline for launch Pelican, Alaska	1 00
SACRAMENTO—St. Paul's: Sp. for Utah.	17 35
Salina	
Ap. \$2.00	
CONCORDIA—Epiphany: Gen.....	2 00
South Dakota	
Ap. \$28.92; Sp. \$1.35	
SISSETON AGENCY—St. Mary's: Indian.	2 25
St. John the Baptist's: Indian.....	3 97
St. Luke's: Indian.....	4 25
STANDING ROCK MISSION—St. Elizabeth's: Dom.....	2 40
St. John the Baptist's: Dom.....	1 25
FAIRFAX—Trinity Church: Sp. for	

Rev. F. C. Meredith, Sagada, Philippine Islands.....	1 35
FLANDREAU—Church of the Redeemer: Wo. Aux., Dom.....	8 25
WATERTOWN—Trinity Church: Indian work in South Dakota, \$3; Gen., \$3.55	6 55

Southern Florida

Ap. \$25.00

LAKE WEIR—Mrs. Hugh W. Henry, Frn.	25 00
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Philippine Islands

Ap. \$50.00

MANILA—St. Stephen's: Gen.....	50 00
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Western Colorado

Ap. \$5.00

MISCELLANEOUS—Federation of Guilds, Wo. Aux. (Apportionment, 1908-09), Gen.....	5 00
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Wyoming

Ap. \$5.00

CHEYENNE—St. Mark's: Wo. Aux., Gen.	5 00
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Cuba

Ap. \$20.75

HAVANA—Holy Trinity Church: Wo. Aux., Gen.....	20 75
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*Foreign Missionary Districts***England**

Ap. \$3.63

MISCELLANEOUS—Mrs. W. R. Lethaby, Fort Yukon Mission, Alaska.....	3 63
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Tokyo

Ap. \$200.00

TOKYO—Trinity Church: Gen.....	200 00
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Miscellaneous

Interest, Dom., \$3,630.85; Frn., \$2,144.64; Dom. and Frn., \$4,326.32; Sp., \$1,614.03.....	11,715 84
United Offering, Wo. Aux., 1907, on account of appropriations to September 1st, 1910, Dom., \$3,500; Frn., \$3,500.....	7,000 00
Through Rev. Harry W. de Nancrede, Dom., \$75; Frn., \$75.....	150 00
Offering at First Council Meeting, Fourth Department, at Montgomery, Alabama, Sp. for Tsu Property Fund, Kyoto.....	103 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon... Brigadier-General T. F. Forbes, Sp. for Bishop Whipple Memorial, Havana, Cuba.....	10 00
"Friend," Sp. for St. John's University, Expansion Fund, Shanghai....	6 00
"Anonymous," Frn.....	5 00
Mrs. Norton, Wo. Aux., Sp. for maternity ward, St. Elizabeth's Hospital, Shanghai.....	5 00
Miss Carrie Sinkler, Sp. for Tsu Property Fund, Kyoto.....	5 00
"Cash," Sp. for St. Luke's Hospital, Ponce, Porto Rico.....	5 00
Men's Missionary "Thank-offering"	49 45

Legacies

CONN., MERIDEN—Estate of Lemuel J. Curtis, Dom., \$63.26; Indian, \$126.53; Colored, \$126.53; Frn., \$31.63	347 95	Tucker, to the Society.....	49,111 13
EAST CAROLINA, BEAUFORT—Estate of Rev. E. M. Forbes, Dom., \$9.62; Frn., \$9.61.....	19 23	W. MASS., PITTSFIELD—Estate of Parker L. Hall, Dom., \$87; Frn., \$87	174 00
N. Y., NEW YORK—Estate of Winfield		NOVA SCOTIA, HALIFAX—Estate of Mrs. Fanny Cooper Wiswell, Gen.....	300 00
		Receipts for the month.....	\$102,082 55
		Amount previously acknowledged..	60,059 18
		Total since September 1st.....	\$162,141 73

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during November	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$35,555 45	\$38,091 59	\$73,647 04
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board.	16,525 34	20,826 34	37,351 68
3. Legacies for investment.....	.....	.....	.....
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.	49,952 31	1,141 25	51,093 56
5. Specific Deposit.....	49 45	.....	49 45
Total.....	\$102,082 55	\$60,059 18	\$162,141 73

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1909, to December 1st, 1909, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To Dec. 1, 1909	To Dec. 1, 1908	Increase	Decrease
1. From congregations.....	\$26,725 75	\$23,335 45	\$3,390 30	.....
2. From individuals.....	4,094 32	14,411 95	.....	\$10,317 63
3. From Sunday-schools.....	1,167 65	2,435 94	.....	1,268 29
4. From Woman's Auxiliary.....	5,762 34	9,824 16	.....	4,061 82
5. Woman's Auxiliary United Offering.....	21,000 00	9,000 00	12,000 00	.....
6. From interest.....	14,713 31	12,287 28	2,426 03	.....
7. Miscellaneous items.....	183 67	1,345 12	.....	1,161 45
Total	\$73,647 04	\$72,639 90	\$1,007 14	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1909, TO AUGUST 31st, 1910.

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,182,811 13
2. To replace Reserve Funds temporarily used for the current work.....	32,955 33
Total.....	\$1,215,766 46
Total receipts to date applicable on appropriations.....	73,647 04
Amount needed before August 31st, 1910.....	\$1,142,119 42

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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

February, 1910

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Heart to Heart

An English missionary in Swatow, China, heard sounds of bitter weeping by the wayside one night. Looking for its source, he found a heathen woman bowed over a child's grave, upon which, according to the local custom, lay an overturned cradle.

A heathen baby,—that is all;—
And woman's lips that wildly plead;
Poor lips that never learned to call
On Christ, in woman's time of need!

Poor lips, that never did repeat,
Through quiet tears, "Thy will be done!"
That never knew the story sweet
Of Mary and the Infant Son.

An emptied cradle, and a grave—
A little grave—cut through the sod;
O Jesus, pitiful to save,
Make known to her the mother's God!

O Spirit of the heavenly Love,
Stir some dear heart at home to-day
An earnest thought to lift above
For mother-hearts so far away.

That all may know the mercy mild
Of Him who did the nurslings bless:
The heathen and the home-born child
Are one in that great Tenderness

—CLARA A. LINDSAY *in Woman's Work.*



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